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WHAT THINK YE OF CHRIST?

"How high," you ask, "is yonder peak,
That seems to touch the sky?"
Ah! good my friend, I dare not seek
In terms exact of that to speak
Which is so grandly high.

Yet when beneath the sway of night
I can no longer bow,
But sigh and look for day and light,
The first glad beams that greet my sight
Come to me from its brow.

You ask me what I think of Him,
The Man of Nazareth.
'Tis vain! I would not try to tell
His like, lest I should only dim
His wondrous life and death.

I only know that when I long
For God's most precious grace,
I read the love that makes me strong
To live, and fill my life with song,
Alone in Jesus' face.

ROMANISM IN THE NETHERLANDS.

BY PROF. M. J. CRAMER, D. D.

The Netherlands have once been a stronghold of Protestantism and a bulwark against the encroachments of Papacy. In few countries has Protestantism been so thoroughly interwoven in the national history and the ruling dynasty as in Holland. Notwithstanding the continued oppression and cruel tyranny practiced by that dreadful monster in human shape, Philip II., who offered to Balthasar Gerard 25,000 ducats and a patent of nobility for slaying, at Delft, on the 10th of July, 1584, William of Orange, the inhabitants of the Netherlands fought bravely and successfully for their religious and civil liberties. They triumphantly contended for the ultimate principles of Protestantism — "the right of private judgment" and "the Holy Scripture is the sole or supreme authority in matters of religious faith and practice."

But did the leaders of Protestantism in that country always adhere to these principles as understood and expounded by the Reformers and their successors? Or did they not in the course of time discard them as they discarded Romanism? Did they — or at least many of them — not throw off all restraints in matters of religious faith and claim the right "to think as they pleased"? What was, and is, the consequence of their apostasy from the true faith? Did it not open the flood-gates to the rankest rationalism and the most bigoted Romanism of modern times? — the former undermining or destroying faith in the fundamental doctrines of Christianity, and the latter destroying the fundamental principles of Protestantism. Alas! this is only too true! A few facts taken from a recently published work ("The Roman Catholic Church in the Kingdom of the Netherlands; its Historical Development since the Reformation and its Present State," by Dr. Fr. Nippold) will confirm our answer.

1. In 1850 the University of Groningen, in Holland, was founded. It was then, and is now, the seat of rationalism and skepticism. Its theological leaders reject the doctrines of the incarnation, of the atonement and redemption through Christ, and relegate the doctrine of original sin among the myths, and that of the divine human nature of Christ among the subtleties of human speculation; while they make fun of the catechism, the symbol of faith, the institutions of the church, etc. They aim to overthrow the Church and public worship, to uphold and defend which they are paid by the State. True, they pretend to give expositions of the Bible in the form of lectures on philanthropy, economy, good household-management, and sound common-sense. If they or their clerical followers happen not to have "studied a sermon" for Sunday service, they take the almanac or a newspaper into the pulpit, commenting on their contents, and weaving into their re-

marks the latest town or city gossip about engagements, marriages, births, etc. (pp. 32-36).

On entering upon their office, they sign, according to the requirements of the law, "the confession of faith." But what does this signify to them? Having rejected the teachings of the Bible, they appear to have no confessions of conscience to accept from the Church and the State the honors of an office which they despise, or to ridicule the doctrines they are paid for to preach and teach, as old wives' fables. Can common decency and honesty be expected from such men? Truly,

"Immodest words admit of no defense, For want of decency is want of sense;" and want of honesty in matters of religion, is not merely "want of sense," but want of rectitude and goodness; it is a crime against God, against the church, against mankind. Is it a wonder that people cursed with such religious (?) teachers and leaders, go to the other extreme, and seek refuge in the Papal Church?

2. The kingdom of the Netherlands proper contains about 3,600,000 inhabitants. Of these about three-eighths or nearly one-half are now Roman Catholics (pp. 168-442). The history of the Papal propaganda in Holland is contained in these figures.

Let us hear the opinion on this subject of Dom Pitra (afterwards Cardinal), who labored for many years in that country as a member of that propaganda, and who understands the state of the case far better than perhaps any one else. As far back as 1850 he published a book — "Catholic Holland" — under the auspices of the late Louis Veuillot, the most bigoted Catholic and infallibilist in France, in which he describes, in gloomy colors, the decay of Protestantism, and in glowing colors the triumphs of Roman Catholicism in that country. He says: "To study Holland is to study the education, the fall and restoration of a Catholic people, which, without excitement or revolt, but only through its energy, perseverance and right, achieves the triumph of its faith. . . . Yes, Holland, perhaps the only country in which Protestantism was meant in earnest, and the only country which is scarcely ever mentioned in France, furnishes to Catholicism one of the most beautiful examples of the triumph of our (Catholic) faith" (p. 21).

The very first sentence of this quotation is a misstatement — a distortion of historical facts — after the manner of the Jesuits. No people ever labored under greater excitement, and absolutely revolted from papal tyranny, or struggled more manfully for religious liberty and the Protestant faith, than did the Dutch from 1550 to 1700. But have the Jesuits ever been known to tell the truth when a lie suited their purpose better? Their whole history is a history of intrigues and lies. Why? Because they are inspired by their father — the devil — who is also the father of lies.

A gain, the Catholic propagandists in Holland, with the Jesuits at their head, had, up to 1850, been so successful in the proselytizing work among the higher and highest classes, that Mons. Dupanloup, late Bishop of Orleans, wrote the following in a letter dated March 20, 1849: "The good King Louis only appeared on the throne that he might, by his example and protective laws, rehabilitate those Catholics who could and did not believe in their own emancipation. We shall narrate in detail what this good king has done for us" (pp. 21, 22).

But the activity of the Jesuits was and is not limited merely to the wealthy classes and the executive government; it has attempted, and does so still, to control the popular elections. This is evident from the following extract from an article written by a Dutch patriot, whose eyes had been opened to the intrigues of the Jesuits respecting the results of the general elections held about ten years ago. He writes: "The Ultramontanes, excellently trained, knew how to make themselves the immediate masters of the situation. The leadership of that party was and is in the hands of a few strong men, who carried their points in every electoral district of the country. No advice was taken by them about the elec-

tions. Blind and immediate obedience was required. All this happened before the liberals had deliberated on the situation. The defeat of the latter was complete. Highly esteemed, able and experienced liberal deputies fell through, and men were elected whose only recommendation was the command given by the Catholic clergy to the people to elect them" (p. 5).

In this manner Roman Catholicism grew in the Netherlands ever since the adoption by that country of a so-called liberal constitution in 1849. But it was not so much the liberalism in politics as the liberalism in religion — that is, rationalism, skepticism, and infidelity — that gave the Jesuits a splendid opportunity to plant Papism there. Nor did they neglect it, for by a papal bull dated March 4, 1853, the hierarchy was fanned to a flame and kept burning till the votes were counted and the result known.

The issue was made very plain —

"bar-rooms or no bar-rooms."

The enemy tried to scatter the fire by introducing side issues, but they were kept right to the one point. This gave little chance for weak men to straddle the fence. There were no candidates for office, no political questions, and as a result the line was distinctly drawn between the two sides. On the one side were the clergy, lawyers, merchants, mechanics, and other respectable elements; on the other whiskey drinkers and sellers and other interested parties, drawing with them the vagabond elements of society as their dupes. It was hard for a self-respecting man to do anything else than to go on the side of temperance, unless he remained at home and took no part at all. It was amusing to read cards in the morning papers counseling moderation and deplored the excitement which the contest aroused. But the good people of Atlanta were in earnest, and would not be quieted with anything less than victory. The clergy came in for their share of abuse. The whiskey men posed as moralists, were heartily in favor of temperance brought about by moral suasion, and deplored the soiling of priestly robes in the "mire of politics." But the ministers preached and worked and prayed on, assisted by their good sisters in their daily prayer-meetings, and the God of the drunkard's widow and orphans heard and blessed them with success.

The best talent of Georgia was employed at the mass meetings. Sam Jones and Sam Small, with their inimitable wit and pathos and inspiration, did much to awaken the enthusiasm. Leading divines, judges, ex-governors and senators gave the weight of their influence and eloquence. The colored brethren were not one whit behind in zeal and ability, and meetings especially designed for colored people were always composed one-half of whites. Our own Dean Thirkield won bright laurels for his speeches, and the Clark University Glee Club was enthusiastically received in its rendering of campaign music. The speeches and other literature brought out by this contest ought to be permanently preserved for use in other places.

The results of the victory on the moral and commercial interests of Atlanta of course cannot be estimated.

The real estate agents already report applications for houses and stores from people who want to become residents of a "dry town," so as to educate their children away from the baneful influences of bar-rooms. Wherever prohibition has been tried in Georgia, business has increased, and no buildings were closed but the jail, and none lost employment but the sheriff and his assistants.

Probably the most grateful results have accrued to the colored people. The firm position taken by the colored clergy and their people, and by the respectable colored men at large, has demonstrated that they are capable of reasoning on great moral questions; that they have the courage to vote by their principles; that when educated and converted they cannot be bought. All this Senator Colquitt and other eminent men gratefully acknowledged in speeches on the day following the election. The work done by our churches and schools in creating this moral sentiment is being recognized. In short, a long step forward has been taken toward the solution of that great problem which can only be solved by such practical exhibitions on the part of large numbers of the colored people, that they are Christian men and citizens worthy of all the rights they demand for them-

selves. All honor to the colored men of Atlanta! May their noble conduct inspire others of their race, in other Southern cities, to demonstrate their fitness for citizenship by alliance with the true and pure of their white fellow-citizens, without regard to party lines!

A STRANGE THEORY AND AN ILLUSTRATION, WITH YEARS BETWEEN.

BY REV. HENRY M. SIMPSON.

It must now be more than sixty years since upon one of London's wettest and dreariest days, an immense congregation was assembled, of a religious and representative sort, for which the great city has always been proverbial. The place was the building in Tottenham Court Road, known as the Tabernacle, originally built by Mr. Whitefield. The audience, for the most part, consisted of that class, of which Edward Irving said in one of his sad and rather bitter moods, "it calls itself the religious world" — religious enough in a fashionable and conservative way, and so long as whatever was to be done, was done in accordance with the prescribed methods. The chief reason we have for doing some things, is because we have always done them.

The occasion of this vast concourse of people, which so crowded the Tabernacle, that, as a matter of precaution, it is said, the service was begun a full hour before the time appointed, was the preaching of the anniversary sermon of the London Missionary Society. It was expected that an able plea would be made for the cause of missions, and as a result, many additional subscribers secured for the general fund wherewith to prosecute the work.

The preacher, by invitation, was Rev. Edward Irving of the Caledonian Church. The "patrons, presidents, guardians, office-bearers and friends of the missionary cause," as Mr. Irving termed those who had come through the pouring rain to listen to him, had placed much dependence upon the weather — London audiences do not consult the clouds to any extent; but great pains had been taken, as they thought, to secure the services of the right preacher at this great missionary Pentecost of the year.

Now, as to quantity, there could have been no disappointment, for the discourse continued during three hours and a half; as one testified, who, being wedged in at the foot of the pulpit stairs, could in no way make his escape.

Twice during the sermon was the congregation called upon to sing a hymn, during which interval the preacher rested. Far otherwise, however, was it as to the doctrine declared and defended. Seldom have the faith and repose and sense of entrenched security in any system received so rude a shock. Seldom have the expectant guardians and friends of a great cause asked for bread and seemed to have given them such stones.

It appeared that Mr. Irving had three times heard the statement made and received "with great applause in a public meeting, where the heads and leaders of the religious world were present," that the first qualification for the missionary is *prudence*. "Trembling with horror and apprehension what the end would be of such a spirit as the presiding genius of Christian activity," he then determined that it was "the great prerogative of religious faith to withstand this evil bent of prudence, to become the death of all ideal and inviolable things, whether poetry, sentiment, heroism, disinterestedness, or faith, because religious faith is the only form of the *ideal* which hath the assurance from heaven of a present blessing and an everlasting reward." It may easily be imagined that the invitation to preach before the London Missionary Society formed the coveted opportunity for correcting what he seemed to think an evil tendency in the church. Boldly he announced Matt. 10 as the text of his sermon. He declared the great original missionary charter to be still in force. He demanded missionaries after the "apostolic school," and in long sweeping Scotch sentences attempted to sweep away the public sentiments, plans of operation, and material resources of the modern missionary world. He contrasted the simplicity and faith and perils of the early apostles with the splendor, and money, and *vitual*, the timid prudential measures of the later church.

For more than three mortal hours, upon that vast assemblage of notables and astonished voluntary subscribers, weighted with the accumulated wisdom of years of missionary effort and complaint because of some fair missionary results, and having come together in the just expectation of receiving at least comfort and some encouragement to make larger sacrifices in the time to come, did he pour a great torrent of argument and appeal for the nature and perpetuity of the original missionary constitution, declaring that for sympathy and support in this his bold undertaking to "counsel the counselors, and judge the judges," he kept in mind three remarkable instances in which Christ's servants have been called to bear testi-

mony — at the council at Jerusalem, under the Reformation of England, and in the assembly of the Church of Scotland.

Beyond this eloquent and wonderful appeal we believe Mr. Irving did not go, except so far as to revise the matter of, and publish it kindly for the sole benefit of the widow of a missionary whose life had been sacrificed. Mr. Irving did not enter the foreign missionary field himself. Had he done so, there could scarcely have been more that was romantic and sad and unsatisfactory than happened to him in his after life with its fitful, shadowy close. The methods of the administration in the London Missionary Society were not suspended.

The slight falling off in the collections for a year or two ensuing was satisfactorily accounted for on other grounds than the effect of the oration. No doubt the disappointment and mortification of that peculiar anniversary occasion were very great, but if the storm of indignation caused by the sermon was righteous, we may believe that it expended itself in greater exertion in the cause, the methods of which were questioned.

What if, after all, the rude shock produced by this great volcanic division with its Scotch accent and his scorching rebukes — a religious counterpart of his early bosom friend Carlyle — reacted for good upon the popular mind concerning this very question of Christian missions? Has the fire that mutters and bubbles below, nothing to do with the fruitfulness of the slopes and terraces of Vesuvius, and is not the richness of the yearly gathering fair compensation for an occasional earthquake shock and stampede?

The nearest approach to a practical illustration of the theory preached in the Tottenham Court Tabernacle is not whereabouts. The idea is perilously working itself out under the tropics, principally there, although Alaska and Iceland must be equally embraced by the terms of the original commission "into all the world." If, indeed, the conditions of that commission are equally binding upon the apostles and us moderns. It was expected that an able plea would be made for the cause of missions, and as a result, many additional subscribers secured for the general fund wherewith to prosecute the work.

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One other condition would go far to brighten the missionary outlook — some more examples of unmistakable, incarnate unselfishness. The forlorn hope in Africa ought to be worth, not one, but many millions. Well-accredited cases of self-denial at the poles as well as the equator would greatly bless this world of ours just now.

Once on a time in his description of a man at the Conference, a superior said in somewhat inelegant phrase, "He does not know on which side his bread is buttered" — a type of man much needed at home and abroad to-day.

Spiritual Christianity assures missionary progress. The absence of the spirit of missions proves the want of regeneration. The motive is more in the heart of the real child of God than in a picture of the field of missionary work, at least as our great missionary lights have taught us when they have made the burden of platform eloquence, "whoever is born again, is born a missionary." So that religion itself forbids that Christian generosity should be discouraged by the suspicion that possibly such a thing as a self-supporting mission should somewhere exist. Enlightened intelligence in matters relating to the evangelization of men, this and the divine grace will render impossible any stampede of missionary contributors, otherwise likely to misconstrue unexpected successes in this or that local field.

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Isn't This True? — We are on the high road of apostasy when we are continually asking, "What harm is there in this?" We have already come to the border of the land of sin. It is the sign of the feeblest and most testy faith.

Whereas we should be always pressing the question, "Is there any good in it?" True piety never inquires for the "no harm" but for the "do goods." — St. Louis Christian Advocate.

Remember the Prayer-meeting. — Why not give the prayer-meeting a prominent place in your thought, in your sacrifices, and in your prayers at once? Let us not wait until the Week of Prayer. Some souls will pass into eternity from almost every congregation before the first of January, and effort ought to be made at once to save every soul. Cast the net at once.

This Prophecy Will be Fulfilled. — But we venture to prophesy that when the chaste, and the just, and the tender-hearted know the truth, and the whole truth, there will be an outburst of holy indignation of so remarkable a character, that no English Government will ever again undertake to use the public money and all the authority of the State for the purpose of crushing such a citizen as William Thomas Stead. — *Methodist Times* (London).

Good Way to Wipe Them Out. — When the American Board commenced its mission work among the Dakota Indians they only numbered 25,000: now they are over 40,000. Then they were degraded heathen, without a written language, which the missionaries gave them. Last year 117 new members were received into their churches. — *Independent Journal of Education*.

Our Exchanges.

BY SIR.

Polygamy Must Go. — It is nothing short of law-breaking, under the sincere plea of conscience and in the name of religion, that the nation must fight and bring to an end in Utah. — *Independent Journal of Education*

Miscellaneous.

TWO SYSTEMS OF EDUCATION.

BY REV. ARTHUR COPELAND, A. B.

In a recent article entitled, "The Coming Woman," President Wheeler, of Allegheny College, with usual ability, notes some interesting facts connected with the relative profit derived from our common and higher schools by our young men and women. These facts are important both to the problem of culture and sociology. If true, the governing class of the next century in the Republic may not be men. If but partially true, they will bear re-statement and side-light study. Says that writer: "There are certainly strong indications that knowledge power is passing over into the heads of the women." Again: "It is not at all difficult to understand the fact; the general rule over it is that the effect of increased wealth in our middle class is to educate the young women very thoroughly, and to diminish, rather than increase, the education of young men." Such a fact, the author then correctly states, is not due to a difference of disposition or brain quality in the sexes, but to a condition of social life, by which public temptation openly presents a substitute to men in forms of popular vice, indulgence in which is inexorably denied to women by custom and common consent. He closes with a yet clearer explanation, by saying: "The saloons, open to boys and closed to girls, present a contrast and explain a situation."

So much light has of late been thrown upon the relation of the legalized saloon to the State and to all its interests, that it is no longer difficult to explain several situations in which we find the social order placed. In this connection the problem of the education of our youth has a leading position. For there is nothing more true than that to-day we have two great rival systems of education in this country, both encouraged and legalized by the State, and both controlling its present welfare and its future history. One of these systems is the public school system, the other the public saloon system.

In order that none may fail to see that the work of a saloon is as clearly of an educational character as that of a school-house, it is only necessary to cite the definition of an education given by perhaps the most cultured son of Anglo-Saxon civilization, John Milton; who in his tractate on that subject says: "I call a complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices, both public and private, of peace and war." If this be the work of our well-regulated schools and colleges, certainly it seems to be the mission of our well "regulated" saloons not only to unfit a man for such high ends, but to fit a man to perform unjustly, unskillfully, and meanly, all the offices, both public and private, of peace and war.

It was my privilege in the early summer, and during the commencement season, to visit many of the institutions of learning lying in the Connecticut valley. Yale, Wesleyan, Trinity, Amherst, Smith Ladies' College, and Mt. Holyoke Seminary, all passed under review. And when I stood at sunrise on the summit of Mt. Holyoke, surrounded by several of these and other schools of like character, I felt myself to be at the fountain-head of much which is promising and perpetual in our Republic.

But from another standpoint, the view from Mt. Holyoke cannot be so hopeful. It is true that we have four hundred colleges in our land, all of which we might safely say, are seats of intellectual and moral training for the multitudes of youth of both sexes in attendance. And statistics show that there are in the States and Territories of the Union 164,832 public schools, employing 236,000 teachers and instructing 5,000,000 pupils at a total expense to the State of \$78,000,000. But statistics also show another fact — the presence in this country of not less than 250,000 legalized schools of vice, called saloons, employing not less than 500,000 morally corrupted and corrupting teachers, costing the State, at the least, one billion of dollars, and sending out hundreds of thousands of graduates diseased in body, debauched in morals, debilitated in mind, and dead in soul. And these are the politically predominant element in the State, controlling caucuses, conventions and parties; dictating platforms and nominating candidates; bribing legislators and bribing legislatures; swaying juries and swerving judges; defeating every law for their regulation, and defying a Christian nation of sixty million people to prohibit them. These are some of the ordinary results springing from our great and growing legalized national school of vice.

But the danger of the further continuation of this system of education becomes more plain when viewed in its relation to its rival system, the school-house. Then it is that writers and thinkers like Dr. Wheeler perceive in "the saloons, open to boys, and closed to girls," something that "presents a contrast and explains a situation." The truth then appears that when a Christian State grants or permits a charter for a school on one corner, and grants or permits a charter for a saloon on the opposite corner, that then and there is enacted a legal and moral contradiction so gross and palpable as should be an offense and smoking stench in the nostrils of every sensible American citizen. For it is plain that, if both school-house and saloon shall exist together by the protection and fostering of the State, one must not only be the rival, but the victim, of the other. And which is, and shall continue to be, who does not know? For on all parts and portions of our territory do these legal pests houses abound. So that our spirited and growing youth, coming from the atmosphere of books and sage instruction, are, at the very threshold of the academy, allured by the painted and pandering charms of the saloon and beer garden; and, forgetting sound doctrine, and per-

ceving the State, of which their fathers are citizens, openly engaged in legal partnership with, and in legal encouragement of, a popular vice, they are governed more by example than by precept; and, with light scruples, from being learners of books they become disciples of beer, and graduate, by quick yet painful courses, as servants of sin and slaves of evil.

Thus the institution of State called the school, yields its ripest fruit to be blighted and corrupted by its rival institution of State, the legalized saloon. "Certainly," as Francis Bacon well says, "the great multiplication of virtues upon human nature rests upon societies [or institutions] well ordained and disciplined; for commonwealths do nourish virtue grown, but do not much mend the seeds; but the misery is, that the most effectual means are now applied to the ends least to be desired!" So that the State, in room of acting the part of a wise parent and protecting its children from dangerous foes, rather plays the part of a heartless guardian upon destroying his wards for the sake of selfish gain.

Hence it is that the land is full of sin. Hence it is that our young men on every hand are falling ere the battle is begun. Hence it is that by hundreds and thousands they are stricken through with a dart, and scarcely one among all our great ones asks the cause or points out a cure. Yet plain it must be that the cure must come from the same source as the cause; and that whereas vice is now taught by the sanction of the State, so it must be untaught; and, by the same means, the inculcation of virtue, unhampered by other substitutes, be assured. Not till then will the increase of wealth in the middle classes result in the correct education of our young men in equal measure and extent with our young women.

But while the facts of deterioration of our young men as presented by Dr. Wheeler, are true, we ought to rejoice, rather than lament, that our young women, by the force of custom, and by their own native strength, are coming to such heights of learning and of influence in the Republic. A sober mother ought to be equally, and more, powerful in a Christian State than a drunken father, and a moral daughter than a vicious son. If the Republic can only be saved by the complete legal emancipation of Christian women, now ought to hail the providential remedy sooner than Christian men. For after all that can be argued from nature or urged by example as to the proper sphere of woman, still we are all compelled to assent to the verdict of the great French publicist, Alexis de Tocqueville: "If I were asked to what the singular prosperity and growing strength of the American people ought mainly to be attributed, I should reply — to the superiority of their women."

Wedsport, N. Y.

LETTER FROM CANADA.

For some time past there has been considerable excitement in Canada. Your close proximity to Montreal will have secured you daily information respecting the ravages of the small pox in that grand city. It is matter of thankfulness that the disease has at length abated, so that confident hope is indulged that before long the health of the city will be good. No pen can describe the amount of loss the city has sustained.

We are just now passing through a scene of another kind. Riel, the leader of the rebellion in the Northwest, has paid the penalty of his life for his foolish course, and now his countrymen, the French Canadians, are rending the air with their cries for vengeance on the executors of justice. Indignation meetings have been held in Montreal, at which inflammatory resolutions were adopted as to what they would do. Of course Sir John Macdonald is threatened with political extinction, to effect which a national party is to be formed which will combine with the Premier's opponents in other Provinces, and soon the dead will be done.

How far the abettors of the scheme may proceed, we know not, but they will need to be careful, for if one race is to combine for sectional purposes, another may do so, and then we may have a war of races which will be more serious in its consequences than the late rebellion, which our noble volunteers have so gallantly suppressed. There are those among us who fear that the tendency of things is in the direction of a war of races. The Romish priests seem to be of this opinion, hence on Sunday last they denounced from their respective pulpits the course of those who were promoting strife in consequence of the execution of Riel, and cautioned their people against being led away by such political firebrands.

Whatever we may think of the course generally pursued by the Romish priesthood, in this instance we cannot but heartily approve of what they did, and hope that their flocks will follow their advice. Not a few are afraid, however, that in this instance, as in some others, those sons of the church will claim remuneration from the State for services rendered, and they understand how to ask and receive. Some Protestant mission societies are complaining bitterly at the unfair means adopted in the Northwest in favor of Roman Catholic schools. Alas! alas! that Protestants have so often thus to suffer.

The Methodist Missionary Committee, or Board, recently held its annual meeting to review its whole field and make appropriations for the sustenance of the laborers. Some of the Board called at your sanctum as they were going or returning from the place of meeting — Halifax. Your readers will be glad to learn that all departments of the work presented a very favorable aspect. The fields were everywhere white to the harvest. The state of the mission in Japan was gratifying, if only the agents could be increased. The Northwest is sufficiently large for all the men and means at our disposal. The French

work in Quebec languishes for more generous support. A new enterprise has sprung up in British Columbia, where a Chinese mission has been commenced under the most favorable auspices. The Maritime Provinces and Newfoundland, with the failure of its fisheries which has plunged so many into deep poverty and in some instances absolute want, are not in a position to relinquish their claims for missionary help, while our domestic missions in all the Conferences need much larger grants than they have received for many years past.

In view of this state of affairs, the Committee were appalled to find that the income was \$21,000 below the expenditure, and as the statute forbids more appropriation for any year than the income of the preceding year, the Conference year are not paid in or reported until the annual session in the spring, while the missionary year closes Oct. 31. Even if this should prove true, the report as above makes a bad showing.

If Bro. Mudge thinks there is a missing link in the New England Conference, which reports an increase of nearly one-half of one per cent., what would he say of Vermont, which, the report says, has decreased 34 per cent?

Just here some of my brethren will arise in wrath and ask if I do not know that the last General Conference took away the Burlington district, which used to pay one-third of all the mission money of the Conference. I answer yes, but that, with the added district, Troy Conference reports a decrease of 2324.

The comparison as made by the treasurer, without explanation, does not do justice to Vermont. The Minutes of 1885, as compared with the same districts in 1884, report a decrease of only \$169. This explanation only partially answers the question. There is evidently something lacking, and I believe Bro. Mudge is correct in saying that it is systematic effort. In the Minutes of the Vermont Conference appear the names of officers of a missionary society; but is any work done by, or expected of, them? At the Conference session the brethren are conspicuous in their absence when the missionary sermon is preached. They listen to a few appeals at the anniversary of the society, and there the matter rests until the next session. Little work is done except by pastors in their individual churches, with perhaps a few words from the presiding elder. The result is what might be expected. Very likely the same state of affairs exists in all the Committees.

Some of our larger centres of population are becoming vastly important. Toronto, the chief city of Ontario, has grown very rapidly. Farmers as they settle either there or in some other centre, which makes those strong places stronger, but it impoverishes and weakens the resources of the people in country circuits upon whom devolve the support of those who labor among them. Those who have known Toronto for thirty years, are amazed at its growth, and the fine churches which have been erected by all denominations in the same space of time are a credit to those to whom they belong, and many of them are ornaments to the city.

The Presbyterians and Methodists are the most numerous, and have about the same number of church edifices, but the former pay the largest stipends. Two congregations pay more than \$4,000; the largest salary paid by any Methodist congregation in the city is \$2,500; only another exceeds \$2,000; but then, all have parsonages or rented houses.

At present a new church is in course of erection at Parkdale — a suburb of the city. In another suburb a site has been secured for a church; two of the churches are being enlarged, another is soon to be, while a third will either be pulled down for a larger erection, or the present house will be enlarged. One congregation has increased the minister's salary to \$2,000, and another has added \$300 to the present stipend. These are all steps in the right direction.

I told you in my last of Dr. Newman's visit to take part at the anniversary services of one church. Your correspondent does not know of any Methodist divine from your side who has made more friends at one visit. His lecture on Grant was especially extolled. Dr. J. O. Peck from New Haven was here recently on behalf of Queen St. Church, where he preached twice and gave his lecture on the "Conquer-ring Legion." His former visits secured him many friends, but this visit increased his popularity. Hundreds were unable to get within the doors. His Sabbath night congregation exceeded two thousand. Last Sunday Chancellor Slim from Syracuse University was at Bloor Street Church and made a fine impression. His lecture on Monday night, at which Dr. Wilson, president of Toronto University, occupied the chair, was commended as one of the best of its kind ever delivered in Toronto.

Rev. C. H. Mead, missionary among the colored people of the South, has been two Sabbaths in Toronto. He preached in Methodist churches and on the week evenings. He captivates the masses. His sermons and lectures abound with illustrations taken from his own experience, and his lively singing creates great interest. His labors on behalf of temperance have produced great good.

While I am writing, preparation is being made for Rev. W. H. Milburn, the eloquent blind man, who is announced to lecture in Elm St. Church, Toronto, on Thursday night. Thus you see the Methodists of the chief city of Ontario give practical proof of their high appreciation of American eloquence.

ONTARIO.
Kleinburg, Nov. 24, 1885.

WHY ARE THESE THINGS SO?

BY REV. CHARLES F. PARTRIDGE.

A perusal of the article, "The Missing Missionary Link," by Rev. James Mudge, in the HERALD of Nov. 11, and a glance at the report of the treasurer of the General Missionary Committee, published in the Christian Advocate, lead to the above question. In most of the fields covered by our Conferences a great enthusiasm has arisen under the banner, "A Million for Missions;" but if the annual report of the treasurer is any criterion by which to judge, that wave has not yet reached New England. That we may see how the matter stands, let us look at the following receipts from the treasurer's report:

Nov. 1, 1883.	Nov. 1, 1884.	Increase
to	to	to
Oct. 31, 1884.	Oct. 31, 1884.	decrease
\$ 24,471.	\$ 41,615.	\$ 17,144
Maine, 15,283.37	15,362.15	68.76
N. E. South- ern, 2,948.38	9,900.95	167.67
N. Hampshire, 6,045.49	4,655.78	1,386.31
Vermont, 3,212.86	3,132.92	1,180.97
10,407.54	\$37,650.66	\$27,751.88

This report shows a net decrease in the six Conferences of \$2,751.88. Naturally the question arises, "Why are these things so?"

Looking at the whole report, we find that the larger part of the increase comes from the Middle and Western States, where the work has been systematically and enthusiastically pushed, while in New England it has been looked upon with comparative indifference.

I am well aware that the report of another year may show that New England has redeemed herself, from the fact that many of the collections for the Conference year are not paid in or reported until the annual session in the spring, while the missionary year closes Oct. 31. Even if this should prove true, the report as above makes a bad showing.

If Bro. Mudge thinks there is a missing link in the New England Conference, which reports an increase of nearly one-half of one per cent., what would he say of Vermont, which, the report says, has decreased 34 per cent?

It is not an astounding fact that with the interest which is manifested in missionary efforts, involving as it does annual expenditures of millions of dollars and the consecration of so many noble lives, there has not come such a demand for the suppression of the liquor traffic as should have made it impossible for any Christian nation to either authorize or allow the manufacture and exportation of these deadly beverages to be sent among heathen nations? We ask all Christians to consider this.

Should not every one of us accept the proposition of Mr. Blair when he says that "to us is assigned the execution of the colored vote at the South in 1876 can any one doubt that Mr. Hayes' election would have been placed beyond all question? The volume, however partisan, is an interesting one, and will form a valuable addition to the library of any one who is interested in the history of the colored vote at the South in 1876. The author presents very strongly the Democratic side of the question, and is an enthusiastic devotee of Samuel J. Tilden. The Minutes of the Vermont Conference appear the names of officers of a missionary society; but is any work done by, or expected of, them? At the Conference session the brethren are conspicuous in their absence when the missionary sermon is preached. They listen to a few appeals at the anniversary of the society, and there the matter rests until the next session. Little work is done except by pastors in their individual churches, with perhaps a few words from the presiding elder. The result is what might be expected. Very likely the same state of affairs exists in all the Committees.

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The Sunday School.

FOURTH QUARTER. LESSON XII.

Sunday, December 20.

Isaiah 55: 1-11.

By REV. W. O. HOLWAY, U. S. N.

THE GRACIOUS INVITATION.

I. Preliminary.

1. DATE: About n. c. 700.

2. PLACE: Jerusalem.

3. CONNECTION: This lesson is closely connected with the last. The intervening chapter is occupied with the glorious results that would follow the expiatory offering of the Messiah; and then we have this universal appeal to thirsty souls to come and drink of the water of life freely. This chapter was probably written in the last half of the reign of Hezekiah, at about the time when the Ten Tribes were carried into final captivity by the Assyrians.

II. Introductory.

This chapter is "the marriage feast" of the Old Testament. All things are ready, and guests are summoned — not the great or the humble, but rather the quiet and the thirsty, whether they be great or humble; the fevered, restless, unsatisfied souls of every land and age. Rich and poor stand on the same level here. Wealth cannot purchase a seat at this feast, poverty need not exclude. Water, wine, milk, bread — it matters little which emblem is used to represent the life and refreshments so freely offered, but it is for all who will come and take it, and no charge is made. The invitation reads — "without money, and without price." Vain the folly of those who are trying to satisfy immortal cravings with the bread of earthly pleasure; such are exhorted to hearken to and obey the heavenly call, and eat that which alone can truly feed, and delight, and nourish the soul. And this feast is not to be a transient one, satisfying the hunger for the time only; the Host will make "an everlasting covenant" with His guests, namely, the unchangeable mercies promised to David, and to David's greater Son, who was to be the true Bread of Life to all famishing souls. He — the Messiah — would be given to the people as a "witness," whose testimony would be true; as a "leader," whose guidance would be infallible; as a "commander," whose laws must be obeyed. And His dominion was not to be limited to Israel. Unknown nations would rally to His standard, and acknowledge His spiritual lordship. The proclamation, therefore, is made to all to seek the Lord without delay. Now is the accepted time, for He is "near," and "may be found." Now, then, while His mercy invites, let wicked "ways" and unrighteous "thoughts" be forsaken; and let the wanderer return to Him who will cover all his sins with an abundant pardon; for, between the sinners' "ways" and "thoughts," and God's, there is a heaven-wide difference. And just as the rain and the snow descend from the skies on their fertilizing mission, and return not thither in vaporous cloud until they have accomplished their purpose in the ripening bud and the springing verdure, in "seed for the sower and bread for the eater," so in like manner the word of God shall descend — the glad tidings of salvation — to refresh and vivify the parched souls of men; and shall not return till it has per formed its fructifying work.

III. Expository.

1. The Call (1-7).

1. Ho! — The English word "ho" is probably a corruption of "hoh," and signifies "attend!" but the Hebrew word is translated by Delitzsch "Alas," and expresses "deep sorrow on account of the unsatisfied thirst, and the toilsome labor which affords nothing but seeming satisfaction."

Every one — Every one is invited because every one thirsts, and because the Inviter is not willing that any should perish. Thirsteth — Says Lange: "No wants are so keen, none so imperiously demanded, as those of hunger and thirst. When long continued, nothing is so distressing; hence the figure is often used to denote any intense desire for anything, especially for salvation" (see John 7: 17; Ps. 42: 2; 63: 1; 143: 8).

Waters — The figure is one of the commonest, and expresses the perfect satisfaction which the blessings of grace bring to the soul. Jesus alone can give the water "which springeth up into everlasting life." No money — It is all of grace. Christ has paid for it, and offers it as a free gift. The penniless — the spiritually poor — need not be kept back by their poverty. Wine, milk — signifying refreshment and nutriment. The word here translated "wine" is the generic term, and is used 125 times in the Bible; in 69 places, with disappointment.

Food and drink are essential to the life of the body; so are the spiritual blessings Christ gives essential to the life of the soul. Our Lord resumes all these figures — that of water in John 4: 14; 7: 37; that of feasting in various parables (e. g., Matt. 22: 1-10; Luke 14: 15-24), and also in His representation of His own flesh as the bread of life (John 6: 32-58). The central idea is, the best and most needful things for the body made the symbols of the best and most vital blessings for the soul. The abundance and freeness of the former represent the yet richer abundance and freeness of the latter (Cowles).

11. So shall my word be — any word, every word, whether of precept or of promise. I shall not return unto me void — empty; without results. What a mysterious vitality has God's word possessed and wrought in this world of ours! How it has satisfied hungry souls, who have found in it the true "bread," and how it has multiplied as "seed for the sower" till its harvests were in every land!

He — God's word, compared to the descending, fertilizing rain, admits of two possible applications: either (1) to His Gospel promises with reference to their sure fulfillment; or (2) to His Gospel truth in general, with reference to the moral power it has over the soul. Both these applications are involved in these verses. God's word of promise is to be fulfilled; His word of truth shall go forth and fall upon the face of the earth as the rain falls from heaven, and like it shall be gloriously fertilizing and renovating, till it has richly furnished seed for the sower and bread for the eater, and made the sun-scorched earth a second Eden (Cowles).

2. Wherefore — introducing a justifiable remonstrance. Spend — literally, "weigh"; former silver was weighed, not counted. For that which is not bread — literally, "for the no-bread." Bishop Lowth alludes to the peculiar way which the Hebrews have of joining the negative particle to the noun, to signify a strong manner the total negation of the thing expressed by the noun. "Money" and "labor" expended for that which looks like bread, but which is not bread, and only tantalizes the soul without satisfying it, is worse than thrown away. Eat that which is good — the appropriate food for the soul. Delight in fatness — the true manna; the word is employed in Gen. 27: 23; Job 36: 16, to indicate the choicest, richest kinds of food.

There never was a more simple and true description of this whole world than in this expression of Isaiah. The immortal mind will not be satisfied with wealth, pleasure or honor; it never has been. There is a void in the heart, which these things do not, cannot fill. Nothing but God can meet the boundless desires of the soul (Cowles).

3. Incline your ear — bend your ear to listen, attend to, and obey the Gospel call, "Come unto Me." Those who "come" into Christ really go to Him with the heart, submit to Him, believe in Him, live for Him and in Him. Hear — obey. Soul shall live. — It is reckoned to be dead now, devoid of true life, dead in trespasses and in sins. It lives only by the communicated life of the Redeemer: "live, yet not I; but Christ liveth in me." An everlasting covenant with you — establish a wide range of attitude and position for all the

relation which shall be permanent and unending. Even the sure mercies of David. — The covenant which God made with David (2 Sam. 7: 12-29; 1 Chron. 17: 7-27) included the Messiah, and therefore all who should become His followers.

These inviolable mercies had been already realized in the case of David himself, and would be realized still further, inasmuch as they must endure for an everlasting future, and therefore be further and further fulfilled, until they have reached that lofty height on the summit of which they will remain unchanged forever (Delitzsch).

4. I have given him — referring both to an historic fact in the case of David, and to a prophetic fact in reference to the Messiah. As David was a "witness," a "leader," a "commander," so His seed should be conspicuous in these relations. He can be a witness to the truth, and to establish a kingdom. To the people — R. V., "to the waters over the sea."

The Son of David is not only King of Israel, but Supreme Governor of the nations (Matt. 28: 18-20) (Ravay).

5. Behold thou — the Messiah. Shall call a nation — All outside of Israel were called "nations," or Gentiles. Thou knowest not — Birds understand the word "nation" here to denote "not the Gentiles at large, but the Christian church, called mainly from among them, the nation and peculiar people, to whom the kingdom of God would now be given." Nations — R. V., "a nation." Shall run unto thee — indicating the haste with which they would go to partake of the benefits of the true religion. Because of the Lord, etc. — because of the revelation which the Messiah would bring of the goodness and the wisdom of Jehovah. He hath glorified thee. — Jesus was repeatedly glorified by the Father — at His humble birth, when the angels proclaimed His advent; at His baptism, when He was divinely recognized by a voice from heaven; at His transfiguration; at His ascension.

6. The accession of the Gentiles to the Church is appropriately made prominent in this chapter of Gospel promise (Cowles).

7. Behold thee — a command given to all, both Jews and Gentiles, to return to God in repentance and faith, and nowness of life. The metaphor implies that the soul has lost, or forsaken, its God, and that He is now to be sought after and found. While he is near — He is always near; but there are times when He seems nearer than at others, when, for example, the heart has been made tender by some providence, or the conscience awakened by some truth that came home. The soul by continued persistence in sin, may lose its capacity, its power to seek after God.

8. Vain the Lord — a command given to all, both Jews and Gentiles, to return to God in repentance and faith, and nowness of life. The metaphor implies that the soul has lost, or forsaken, its God, and that He is now to be sought after and found.

9. Behold thee — a command given to all, both Jews and Gentiles, to return to God in

repentance and forsaking of sin.

10. The world is yet to be "filled with the knowledge of the glory of the Lord as the waters cover the sea."

V. Illustrative.

1. "DRINK WITH ME."

Wherefore drink with me, friends! It is no draught Of red intoxication; at its brim

No vine-wreathed head of Bacchus ever laughed —

This pilgrim-cup of mine, now worn and dim

With time's rough usage; no bright bubbles swim,

Or foam beards sparkle over. Have ye quaffed

The water clear that through green pastures

glide,

Which way the Shepherd follow him? Blame

Not all outside of Israel were called the stir

Of dreams whose end was only bitterness.

Healed at this fount our innmost all would,

Heal but we health above disease prefer.

My cup is filled at wells whose blessedness

World's thirst cannot drain. Friends, drink

With me! (Lucy Larcom.)

2. PARDON, NOT JUSTICE, WANTED.

A French girl of fourteen once appeared before Napoleon, and, casting herself at his feet, cried, "Pardon, sire, pardon for my father!" "And who is your father?" asked Napoleon. "My

and who are you?" "My name is Lafolla, she said; and with flowing tears, added,

"But, sire, my father is doomed to die!"

3. "Ah, young lady," replied Napoleon, "I can do nothing for you. It is the second time your father has been found guilty of treason against the State."

"Alas!" exclaimed the poor girl, "I know it, sire; but I do not ask for justice; I implore pardon I beseech you, forgive, oh, forgive my father!"

After a momentary struggle of feeling, Napoleon gently took the hand of the young maiden, and said, "Well, my father, for your sake, I will pardon your father. That is enough. Now leave me!" (Foster's Cyclopedias.)

3. TRUTH AND DUTY.

The word of God includes two notions, one of revelation and one of commandment. Every word of God includes these two. Truth and duty are always wedded. There is no truth which has not its corresponding duty; and there is no duty which has not its corresponding truth. We are always separating them. We are always trying to learn truths, which if there were no duties belonging to them, as if the knowing of them would make no difference in the way we lived. That is the reason why our hold in the pit of my stomach and go from there right through my heart. I had employed doctors who were thought very skillful, but I got no benefit from them. I had these spells every two or three weeks for over two years before taking Athelphoros. That was one year ago last April and I have had only two of them since, the last one during the winter. I took then part of another bottle which had none since. Would you ever express the relief I feel at being rid of such agony as I had when I had those spells?"

Mrs. Harriet Strong, of Westville, Vt., says:

"I first saw Athelphoros advertised in a French paper, and only then decided to take it. I had a greater sufferer from neuralgia for years, and had spells when no one who saw me thought I could live. I had taken hundreds of dollars worth of medicine, with no relief, until I was induced to try a bottle of Athelphoros. The first three doses resulted in my having the best night's sleep that I had enjoyed for three years, and by the time the first bottle was taken I realized that I was on the road to complete recovery. I have since taken six bottles and am now able to attend to my business and consider myself a well man."

Mrs. C. N. Paige, of Boltonville, Vt., says:

"I first saw Athelphoros advertised in a French paper, and only then decided to take it. I had a greater sufferer from neuralgia for years, and had spells when no one who saw me thought I could live. I had taken hundreds of dollars worth of medicine, with no relief, until I was induced to try a bottle of Athelphoros. The first three doses resulted in my having the best night's sleep that I had enjoyed for three years, and by the time the first bottle was taken I realized that I was on the road to complete recovery. I have since taken six bottles and am now able to attend to my business and consider myself a well man."

4. The first step is for the sinner to forsake his ways — and the wanderer return to Him who will cover all his sins with an abundant pardon; for, between the sinners' "ways" and "thoughts," and God's, there is a heaven-wide difference. And just as the rain and the snow descend from the skies on their fertilizing mission, and return not thither in vaporous cloud until they have accomplished their purpose in the ripening bud and the springing verdure, in "seed for the sower and bread for the eater," so in like manner the word of God shall descend — the glad tidings of salvation — to refresh and vivify the parched souls of men; and shall not return till it has performed its fructifying work.

5. Wicked forsake his way . . . thoughts — not merely the acts, but the hidden longings and imaginings which develop into acts. The true meaning of seeking God is here taught. Sinful pursuits and plans and desires must be renounced utterly, in the first place; then the soul must consciously return to the Lord, and consecrate its powers to His service. The will, the heart, the whole man, are included in this act; and where there is genuine and entire, it will be met with mercy, and with the "abundant pardon" pictured to us so beautifully in the father's treatment of the returning prodigal, in the parable. How little is required of man; how much is promised by God! Abundantly pardon — literally, "multiplying to pardon."

6. The second step is for the sinner to forsake his ways — and the wanderer return to Him who will cover all his sins with an abundant pardon; for, between the sinners' "ways" and "thoughts," and God's, there is a heaven-wide difference. And just as the rain and the snow descend from the skies on their fertilizing mission, and return not thither in vaporous cloud until they have accomplished their purpose in the ripening bud and the springing verdure, in "seed for the sower and bread for the eater," so in like manner the word of God shall descend — the glad tidings of salvation — to refresh and vivify the parched souls of men; and shall not return till it has performed its fructifying work.

7. The third step is for the sinner to forsake his ways — and the wanderer return to Him who will cover all his sins with an abundant pardon; for, between the sinners' "ways" and "thoughts," and God's, there is a heaven-wide difference. And just as the rain and the snow descend from the skies on their fertilizing mission, and return not thither in vaporous cloud until they have accomplished their purpose in the ripening bud and the springing verdure, in "seed for the sower and bread for the eater," so in like manner the word of God shall descend — the glad tidings of salvation — to refresh and vivify the parched souls of men; and shall not return till it has performed its fructifying work.

8. The fourth step is for the sinner to forsake his ways — and the wanderer return to Him who will cover all his sins with an abundant pardon; for, between the sinners' "ways" and "thoughts," and God's, there is a heaven-wide difference. And just as the rain and the snow descend from the skies on their fertilizing mission, and return not thither in vaporous cloud until they have accomplished their purpose in the ripening bud and the springing verdure, in "seed for the sower and bread for the eater," so in like manner the word of God shall descend — the glad tidings of salvation — to refresh and vivify the parched souls of men; and shall not return till it has performed its fructifying work.

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Zion's Herald.

WEDNESDAY, DEC. 9, 1885.

**\$1,000,000
FOR MISSIONS
FOR THE YEAR 1885.**

As a child when wearied with play nestles in his mother's arms, and, without one lingering fear of danger, sweetly sleeps, so does the weary believer when called to die with fearless confidence in the Everlasting Arms. What mother-love is to the confiding child, the all-embracing love of the Infinite One is to the dying Christian man whose faith recognizes the Father in the gracious face of the glorified Jesus. It was because Stephen's eye was fixed on that divine face while he lay bleeding on the rough bed of martyrdom, that Inspiration did not say *he died*—even that was too harsh a term—but that "he fell asleep!" O beautiful conception of death! Going into a soft sweet sleep which ends the sorrows and toils of earth, and is followed by a waking amidst the music, the bliss, the glory of heaven, and a beholding of the beauty and love of God in the face of His Son, who is the altogether lovely, the Son of Man, the Son of God—this is death!

There was beauty in the color and sweetness in the taste of the forbidden fruit which grew on the tree of knowledge. To the tempted pair in Paradise it did not seem possible that to taste it would be to bring "death into the world with all its woes," albeit the Creator had told them it would. Refusing to believe the God of truth, they ate it and thereby made the world a vast hospital, a theatre of many woes, an insatiate graveyard. The ungodly man suffers to-day in body, soul, and spirit, because of that first pregnant act of disobedience. Yet, despite of what he suffers, of what he sees of the fruits of sin in others, and of Heaven's warnings against the deceitfulness of sin, he sins on, refusing to believe that sin will hurt him, and mocking at the voices of God and of the Word which bid him beware! Alas for his folly and his fate! Since only

Fools make a mock at sin, will not believe It carries such a dagger in its sleeve; How can it be, say they, that such a thing, So full of sweetness, e'er should wear a sting?

They know not that it is the very spell of sin to make men laugh themselves to hell.

Look to thyself, then, deal with sin no more,

Let He that saves, against thee shut the door!"

COVET EARNESTLY THE BEST GIFTS.

No persons present at the preaching of the Conference sermon, at a session of the New England Conference some years since, will be likely to forget the discourse on that occasion. The preacher had manifestly received a wonderful uplift in his religious life, and was in the full enthusiasm of a fresh baptism of the Holy Spirit. Accustomed ordinarily to use his manuscript, and eminently successful in preaching, although he usually read his discourses, on this occasion his notes were entirely cast aside, and in the glow of the hour the dependence upon them, and the ordinary style of pulpit address, seemed to him to be incompatible, both with the solemn and sublime perils and interests at stake, and with the divinely-promised aid of the Spirit. In the startling vividness of the conception the speaker then seemed to have, both of the danger of the sinner and the proffered power and wisdom of God vouchsafed to the commissioned preacher of the Gospel, all extraneous aid seemed to be below consideration. A polished culture, a liberal education, large theological learning, the graces of elocution, were to him, in that hour, as "mint and cummin"; the one thing to be secured was the fulfillment of the promise of endue-

ment of power from on high, and the preacher was then abundantly able to discharge his high office, for without this all other endowments were in vain. The solemn influence of the hour was overwhelming. It is rarely that the immediate effect of a discourse is so manifest. Whatever might have been the intellectual protests in any mind against the high position taken by the speaker, he carried the convictions of his audience that there was nothing in all the ministerial preparation for service comparable with this blessing of heavenly power; that this was vital for the success of the preacher; and that its influence was well nigh irresistible.

The sermon was to be followed by an address on ministerial education, and Dr. Fowler was the speaker. All present sympathized with the Doctor in being obliged to introduce his theme immediately after this almost inspired discourse, and while the audience were still under its powerful spell. He was, however, fully equal to the occasion. He entered at once into hearty sympathy with the leading thought of the sermon. No natural or acquired gifts could of themselves, he urged, fit the preacher for his solemn office. All success, he declared, was to be expected only through the presence of the Spirit of God. The minister's call and credentials must come from on high. Only by an entire consecration of himself and his talents to God, and by the receiving of the baptism of the Spirit, could he satisfactorily and efficiently fulfill the mission upon which he is sent. Then the Doctor at once reached his theme, by affirming that this consecration is to be made at our highest power. The Saviour has right to our best, and can sanctify every attainment to the accomplishment of service in His cause. We have not met our full responsibility, or reached our highest point of power, until we have availed ourselves of every possible opportunity for enlarging our capacities, or securing the broadest intellectual cultivation, most thoroughly fitting ourselves for all the probable exigencies in our ministry, and preparing ourselves to be the defenders of the Gospel, if necessary, in the presence of its critics and enemies. Then all these human attainments are to be laid upon the altar, that they may be purified, informed, and empowered from above. That one thought that Christ requires of us that we should consecrate ourselves to Him, and seek His promised endowment of power at our highest, and not at a lower, point of possible intellectual attainment, was worth the whole service of that memorable occasion.

There are, however, many of our ministers who are providentially shut off from the enjoyment of the rich opportunities now offered young men called into the ministry. They have been thrust out into the work, not willingly, but by the necessities of the hour, and the counsels, not always wisely given, of those whose years and office bestow upon their words a commanding power. They have not, however, failed to improve the limited means afforded in their active ministry for the acquisition of quite liberal learning, and to keep themselves in a measure abreast of the thought of the hour. They find a pang of regret in their breasts as they visit the schools of the prophets, and as they listen to the discourses of some of their brethren who have been permitted to enjoy these years of academic and theological culture. But this remains the great source of comfort and inspiration to those who, for no fault of their own, have failed to develop and culture their intellectual powers to the highest possibility—the best endowment of all is still within their grasp. God will not compensate us for voluntary ignorance or for failing to avail ourselves of every human aid in our power; but when we are diligently using the means placed in our hands, the Holy Spirit can, and will, if earnestly sought, endow us with a wisdom and an energy in the work of soul-saving that no human cultivation could, of itself, bestow. This is the great source of encouragement in instances where a proper modest estimation of our own abilities might be very depressing. It may be entirely out of my power to secure the learning, the happy address, the persuasive natural and cultivated eloquence of some whose abilities, without envy, I covet, but I may be as holy as the best man on the earth. It is within my grasp to seize the richest blessing God can bestow upon His servants. I can place all I have and am upon Christ's altar, and it will sanctify every gift, while fire from heaven will come down to fill and inspire my soul.

As much as we need the broadest culture, we need much more this holy consecration and this hallowed baptism. That suggests the last thought, that all our attainments are values in the evangelical work without this pentecostal blessing. They aid us in the outward discharge of the ministerial office; they secure for us, perhaps, wider hearing from our fellowmen; they bring much intellectual enjoyment to ourselves; but they cannot, of themselves, save men, and a ministry that does not save men utterly fails of its main intent. There is no compensation for a failure here. Great congregations, great applause, great salaries, great material comforts, however grateful to the natural heart, bring no permanent benedictions. No man can, or ought to, be satisfied with his ministry unless he is manifestly saving souls. If he is not, the lack is not usually in his sermon, but in himself. He does not chiefly need more study, but he does need baptism from heaven. The one thing to be done is to retire into some solitary place awhile and pray, until the "fashion of his countenance is altered" and his whole life is transfigured by the descent upon him of the Holy Spirit.

EDITORIAL COMMENT.

We do not expect the social atmosphere will clear up at once at the South. There will be portions of the States, distant from commercial centres, where the old bitterness will remain and sometimes express itself in acts of open violence. Thank God! there is now no embargo on the press, and the free expression of an outspoken Christian newspaper will find its way into the morally darkened districts, and the light will come pouring in will soon disclose to themselves the shocking brutality and unpardonable cruelty and wickedness of such persecutions. In the town of Quito, Man, not far from the Florida line, through the Christian liberality of a Northern woman, an unoccupied hotel was bought and opened under the auspices of the American Missionary Association as a school for colored children. Rev. John H. Parr, a Congregational minister of singular quietness of manner and sweetness of disposition, was sent to have charge of the school. His family, and the teachers that accompanied him, were treated in the most innocent and vulgar manner from the hour they entered upon their Christian work. Pistol shots were fired through the windows to intimidate him. The school had just opened with ten pupils, when, just after midnight, the family, consisting of Mr. Parr, his wife and three teachers, with the pupils, were suddenly aroused by the bursting out of flames in different portions of the building. The children were awakened and rushed out without their clothing, and Mr. Parr and the others seized their outer garments and barely escaped with their lives. They saw oil cans near the flames, and in one room piles of paper saturated with oil. No aid was offered to them. For three hours they stood in the streets jeered at by the crowd, until a Baptist minister took pity on them and invited them to his home. They were then warned, at their peril, to leave the town. The most depressing feature is the tone of the local press. It abases the teachers, and indirectly, at least, justifies the outrage. It intimates that "if the meddling Yankees will let the colored citizen alone, they will adjust themselves to the situation." But the world moves, and it moves towards the light. Such scenes cannot be often repeated. We need not be reminded of the brutal outrage visited upon Prudence Cranfield and her school of colored girls in Canterbury, Conn., in 1883. It was burned into our memory, and we cannot forget it. They were boycotted; the house was defiled, and they were pelted with ancient eggs and stones, but the house was not set on fire while the inmates were asleep in it. It was bad enough as it was, however, and New England cannot think of it without a blush of shame. That sin was long ago repented of, and its retribution suffered in the blood of the late civil war. Georgia will look back upon this scene, hereafter, with a commingled feeling of wonder and humiliation.

We do not wonder that thoughtful men, whether well trained intellectually or not, find themselves struggling at this hour with the serious questions growing out of the present business depression and the unsatisfactory state of laboring men in the various large manufacturing trades. We have received and patiently read a tract from Daniel Burkhardt, a man of an inventive mind, upon "The Problem of the Hour." He finds the solution of the question in the free issuing of "fat money"—a purely government currency. This would, in his estimation, break up the burdensome monopoly of banks and large moneyed corporations. It would save borrowing. Every body would have money enough, by the simple payment of the expenses of such governmental banking—about two per cent., as the writer estimates the cost. All forms of business would become active, labor and capital would be thereafter sworn friends, and a financial millennium would be realized. We cannot see the solution of the problem in this light. In our best judgment, it would soon bring on a financial chaos. It would make us a "hermit nation." The writer is earnest and thoughtful, but his premises do not rest upon a "bed rock."

Rev. S. J. Carroll, of Salt Lake City, is engaged in an important service for the country and for the church. He is at the very seat of the foulest infamy of the land at this hour—in the very heart of Mormonism. In addition to his heavy pastoral work, he conducts without pay, the *Utah Christian Advocate*. This paper, which is published monthly for a dollar a year, is one of the most important agencies in the evangelical and reformatory work of the Territory. It is important, also, that it should be heard at the East, as giving authentic information of the exact condition of things, socially, politically and morally, in this imminent and apparently final struggle with a reasonable polity and an infamous moral system. The religious community in Utah is small and poor. The paper cannot support itself. It must turn, and we trust not in vain, to Eastern Christians for material aid. It will be a valuable service to an excellent cause to send a subscription to Brother Carroll for his paper. He will have an able discussion, by the best writers, upon the Mormon problem during the coming season, in his columns.

If such a missionary convention could be held in all portions of the church as was gathered in the Central Church, Lowell, last Wednesday, it would bring a powerful reinforcement to the missionary zeal of ministers and members, and easily secure the large contribution to the treasury of the Board. Ministers with their wives, and delegates from abroad, were present from a large radius, including a number of our brethren from the New Hampshire Conference. The audience during the day was a good one, both in char-

acter and numbers. The ladies of the Methodist societies made ample provision for a lunch for the visitors from abroad, and had the gratification of seeing their tables crowded twice. The speaking was the best we have heard on such an occasion. The topics were happily arranged, and there was no failure. Dr. Dorchester, the presiding elder of the district, was the chairman of the occasion, and ably sustained the duties of the office. Dr. Chadbourne, Rev. W. I. Gill, Rev. R. L. Greene, Dr. J. W. Hamilton, B. K. Peirce, S. L. Baldwin, Rev. J. H. Scott and Dr. McCabe, missionary secretary, treated upon different aspects of the great theme, without encroaching upon each other, and to the great satisfaction and instruction of the audience. The secretary of the meeting will give an idea of the line of thought. We speak only of the general effect. It was admirable in character and impressiveness. No one present could fail of having his soul stirred afresh with the earnest thoughts of the hour. Would that the convention could be repeated, with other speakers, all over New England! The following resolutions were unanimously passed by a rising vote, and their publication requested in *ZION'S HERALD*:

Resolved, 1. That the "million" ought to be raised.

2. That "what ought to be done, can be done."

3. That we will do it.

R. L. GREENE, J. M. AVANN, C. PARKHURST, Com.

The treasurer in New York of the transportation fund of Bishop Taylor has received a letter from this indefatigable servant of God, dated in Lisbon, Portugal. He is doubtless conferring with the Portuguese government in reference to properties of the mission lying in the colonial territories of Portugal. He extends his European visit to Brussels, whose king is at the head of the Congo Valley international company, and also to Great Britain. He expects to preside at the Liberia conference in January. His mission companies were all well when he left them, with two, not serious, exceptions. He has six stations opened and progressing. His missionaries were "hearty, happy and hopeful." He expects soon to send an order for new recruits from this country.

Personal and Miscellaneous.

Don't omit to read carefully the supplement. With many columns of church news and noticeable obituaries, it has also several very interesting contributions.

Rev. Dr. Buckley has been lecturing with great acceptance in several of our New England lecture-courses—in East Boston, Exeter and Lynn—where his addresses have given great satisfaction to good audiences.

Be sure and make a note of the great missionary meeting to be held in People's Church, as announced among the notices this week. These district meetings promise to bring a great re-enforcement to our missionary enthusiasm, in the work of the completion of the million subscription.

The *Pulpit of To-Day*, for November, has sermons from Dr. MacLean, Dr. Parker, Dr. Bevan, and Rev. Charles D. of England, contributions also from the Plymouth Pulpit, and a great variety of homiletic and miscellaneous pulpits literature. Alfred E. Rose is its publisher, Westfield, N. Y. \$1.

Yale College sends out its unpretentious catalogues of officers and students for 1885-6, with a statement of its course of instruction in the various departments. This is to be the last year under the able supervision of President Porter, but he will still retain the Clark professorship of moral philosophy and metaphysics. The census of the college, in all departments, reached 1,076 students.

The Catholic Family Annual for 1886, which is very neatly put together by the Catholic Publication Society Co., New York, in addition to the usual calendar presents biographical sketches of a large number of eminent Catholic prelates, deceased and living, with portraits, and with other articles and illustrations. We miss the tables of church statistics.

The American Missionary for December contains an annual report of the American Missionary Association, showing the excellent educational work among the colored people carried on by the Society; also its noble efforts in behalf of the Chinese in our country, and with Washington Irving's essay on Christmas. Another contains the always welcome ballad of "St. Nicholas and Christmas Eve," with other Christmas poems. Then we have "The Star of Bethlehem" of Harry Kirk White and other hymns, and finally, "Poems for Christmas and New Year's," by Frances Ridley Havergal. These are exquisitely published, and will form delightful cheap mementos of friendship.

Miss Jennie E. Gould, A. B., daughter of Rev. A. G. Gould, pastor of the M. E. Church, Marlboro, Mass., has been elected to the chair of natural science, in McCollum Institute, Mt. Vernon, N. H., and has already entered upon her duties.

"The National Temperance Almanac and Testator's Guide Book" for 1886 is just published, and is one of the best in the series. It gives the latest statistics from the Revenue Department and other sources, contains full tables of national and State organizations, has twenty-five engravings, with stories, three shadow-pictures, anecdotes, etc., etc. 72 pages; price 10 cents; \$1. per dozen.

Palmer & Hughes issue the Christian Home Almanac and Year Book for 1886. It is edited by Rev. G. H. Hughes. It has the usual calendar, with devout and Scriptural sentiments attached to each day, and with a list of works and periodicals upon holiness. It gives, also, the time and place of stated meetings of the lovers of holiness in all parts of the country.

The present address of Rev. J. M. Driver, late of the New England Conference, is Sullivan, Moultrie Co., Ills., where, we doubt not, he is doing good service in the pastoral work. We have an excellent communication from him, for which we shall soon find space.

L. Prang & Co., after a great financial and artistic success of their several prize offerings for the Thanksgiving sermon of Rev. E. L. Hyde, the pastor of the Methodist Church, its subject was a well-told story, illustrating the motto, "All is not gold that glitters;" and it is telling well the purpose for which it was established. The total enrollment for the present year was 405. The attendance for the present year is 300. The school is well graded and the students are more advanced in age and in scholarship than in any previous year.

There are five distinct courses of study, eleven teachers, and four superintendents of industrial departments. In addition to the school, there is a library of 1,000 volumes, and a room for the study of the sciences. The school is open to work at least one hour a day, either on the farm, in the shops and about the buildings, or in the boarding, laundry and sewing departments. Thus, while taught habits of industry, the students are exposed to a good representation of the natural scenery, and the descriptions are rendered the more interesting by the account of the personal incidents and perils of the explorers. The country is wild enough now, but offers rich promises for future commerce in its varied resources above and beneath the soil. The volume forms an entertaining treat for the general reader and a valuable addition to the growing library of modern geographical researches.

Cassell & Co. issue two additional volumes to their neatly-published set of 16 volumes, entitled "The Proverbs Series," "Tim Thomson's Trial"—a well-told story, illustrating the motto, "All is not gold that glitters;" and "Trizy," which illustrates in a picturesque way the familiar saying, "Those who live in glass houses shouldn't throw stones." These are nice and wholesome books, very neatly published.

Funk & Wagnalls publish "Sweet Cicely;"

or, Josiah Allen as a Politician," by Josiah Allen's wife (Marieletta Holley). Square duodecimo, thick paper, broad margins, profusely and amusingly illustrated. The volume is a kind of pious Mark Twain, written in country dialect, the broadest kind, full of homely pathos, tenderness, wit and sarcasm, with laughable and touching pictures of childhood. A silver cord of excellent sense runs through the whole. It will win the attention of young and mature readers as well. Its illustrations are the most amusing portion of the volume. Price \$2.

The Harpers publish "Wakulla; A Story of Adventure in Florida," by Kirk Munroe. Small quarto, illustrated. \$1. An interesting story, what a family would be likely to meet of adventure and see in an extended visit to our flower and orange-bearing State. The illustrations are graphically told. Young readers will be fascinated by it, and older ones will relish well many of the incidents.

An Open Letter.

I have calls by letter from various parts of our work in the South for clothing of all kinds for men, women and children. Last winter was cold, and this also opens unusually cold for this part of the country. I have just received a letter from a preacher of more than average ability asking for help. He has no overcoat, and his wife and child are without shoes.

Will the kind friends in New England help us? Please empty the garrets, and closets, and cedar chests of all cast-off clothing, pack it in barrels, and send to J. P. Magee, 38 Bromfield St., Boston, and he will forward. Please prepay the freight.

W. F. MALLALIEU.

Savannah, Ga., Dec. 3.

MISSIONARY CONVENTION.

The Missionary Convention held at the Central M. E. Church, Lowell, on Wednesday, Dec. 2, was well attended and a great success.

The Convention opened at 9:30 A. M., with

devotional exercises conducted by Rev. John H. Mansfield, of Winchester.

Information for the People," and an essay was presented by Rev. W. L. Gill, of Lawrence. He showed the necessity of a careful discrimination between information and misinformation, and corrected some dangerous misconceptions in regard to the need and results of missionary labor. The subject was further discussed by Chaplain McCabe, who spoke of the difficulty felt by many in loving the most degraded peoples and interesting themselves in their welfare, but showed the importance of missionary work in such nations, and its wonderful results in the elevation of humanity.

Next on the programme came a stirring address by Rev. R. L. Greene, of Charlestown, on "How to Increase our Missionary Collections." Among the methods suggested to secure this increase were the sending of Chaplain McCabe through the country to sound his trumpet call, the holding of such conventions as the present, an increase of interest and enthusiasm in the cause on the part of the ministers themselves, the instruction of the people in regard to the work and its results, and the getting of every one to give something. After detailing some special methods used by his own church in raising the missionary collection, he closed by emphasizing the importance of a revival of spiritual power in all hearts, and the demand of the age and the church, not for hobbyists, but for "organ hearted" men and women.

Rev. G. S. Chadbournes, D. D., of Charlestown, then spoke on "Our Responsibility for Missions." Every one has this responsibility, and responsibility implies duty. It is not our duty to call men to the work of missionaries, nor to open fields for missionary work in different parts of the globe. This is God's part of the work. Our part is to give, not only prayer and sympathy, but also, and especially, money. God has made no mistake in opening fields and calling men. The money is in the church, and He ought to have it. The reason we do not raise the money is that the people have not yet come up to the Saviour's requirements as to the acquisition and use of money, namely, "Lay not up for yourselves treasures upon earth."

The morning session closed with a few words from Chaplain McCabe, explanatory of the missionary map with its million-dollar-line chart, which had been distributed in the congregation. A collection provided by the ladies of the several Methodist churches was then served in the vestry.

Only an hour's intermission was taken, and the convention assembled once more at 1 p.m. Devotional exercises were conducted by Rev. J. M. Avann, of Manchester. Rev. W. H. Hamilton was the first speaker of the afternoon session, and his subject was, "Missionary Retrospect." Showing that the missionary idea was wrought into the very nature of the Church of Christ, and that the Methodist Church was from its beginning a missionary church, he traced the growth and progress of distinctly mission work in the Methodist Episcopal Church from the earliest beginnings in private enterprise and devotion, through the weakness and timidity to its present wide extent. Yet all that has already been accomplished he regarded as but laying the foundations upon which the new kingdom of Christ is to be reared, and closed by affirming that the whole habitable world must be taken for Christ, and asking why it should not be done by the Methodists' Episcopal Church.

Rev. B. K. Peirce, D. D., followed with an address upon the "Missionary Outlook." Classifying the three views in regard to the future of missionary work as the optimistic, the pessimistic, and the middle, combining the other two, he made it very evident that the first was his own view, and claimed that the most hopeful view was not entertained by enthusiasts only, but also by men of well-balanced mind and wise judgment, men who have had personal acquaintance with the work, and have a better knowledge than others of the condition of affairs. He showed that the present aim and expectation in missionary work was not to convert every person, but to Christianize the world—to place the leaven of Christianity in every nation. The influence upon the cause of mission in their tours around the world, was dwelt upon, and Gen. Grant's visit to China and Japan was said to have done as much for missions as the work of missionaries for ten years. The world-wide triumphs of Christianity prove the falsity of the assertion that it is an ethnic religion. The achievements of the past give warrant for the brightest hopes for the future. The man's need now is money. When Christ shall have touched the hearts of men as He touched the heart of Zacchaeus, the world will not be lacking. The temperance movement will soon make impossible the squandering of hundreds of millions of dollars yearly upon alcoholic liquors, and this money can then be turned into the channel of missions. The speech was throughout earnest, thoughtful, and inspiring, and was listened to with the greatest interest.

Then followed a model missionary address from Dr. Baldwin, of East Boston, on "Encouragement from the Progress of Methodism in China." His experience of many years as a missionary in China gave him abundant material of fact and illustration, and he showed himself a master in the art of saying just the right and most needed thing. Showing how opposition and prejudices and bigotry retarded the work in its beginnings, and prevented for ten years the making of a single convert, he traced the gradual progress of the work, despite all obstacles, until at the present time there are three thousand converts and twenty-five native preachers. The character of their quarterly and annual conferences was portrayed, the prevailing idea that the Chinese are stoical and unemotional by nature was controverted, and thrilling scenes from the lives and sufferings of Chinese converts were depicted, in which their heroism and devotion were most convincingly shown. On motion of Chaplain McCabe, Dr. Baldwin was requested to prepare the substance of his address for publication.

After a song by Chaplain McCabe, Rev. J. Scott spoke upon, "Methods and Success of Indian Mission Work." From an experience of ten years, he spoke of the special difficulties and peculiar methods of work in India, and dwelt upon the out-door preaching and singing by which the people are attracted and their attention gained. The recent campaign on the part of the two native preachers, one of low and one of high caste, was vividly portrayed, in which, during a Hindoo fast on the river side, in less than three days two hundred and fifty were added to the church and baptized. Allusion was also made to the marked success which had attended Sunday-school work in India.

Votes of thanks for the bountiful collation and for the use of the church were passed, and the closing address was delivered by Chaplain McCabe. He described the gloom that settled down upon the meeting of the General Missionary Committee a year ago, when all increase of appropriation was refused, and a falling off of receipts for the next year predicted. Then came to him the call of God to cry "A Million for Missions." In contrast to that meeting was the one held just in New York, where the treasurer's report showed instead of decrease an increase of nearly \$42,000 in the collections, and an advance movement was ordered all along the line. He gave notice that if the million dollars were not raised on the last day of December, he should raise the cry again on the first

day of January and renew the attempt in 1886. He believed that the Gospel that had conquered England could conquer any nation, for the English were the most obstinate people on God's footstool. Terra del Fuego and Madagascar were cited as examples of the achievements of missions, and the patient, self-sacrificing labors of Dr. Judson were dwelt upon as typical of the spirit and confidence of the missionaries themselves in their work.

At the conclusion of his remarks, the convention adjourned, and the unanimous verdict was that the convention had been a great success, and that its influence could not be felt for good in all the churches represented. Haverhill, Lawrence, and Manchester, as well as many of the neighboring towns and cities of the New England Conference, were well represented, and a larger number of Lowell residents were present than is usual at any day service in the "spindle city." It can safely be asserted that all who enjoyed the privilege of attending the convention and listening to the earnest stirring words there spoken, became so imbued with missionary zeal and enthusiasm that they will do their utmost to bring their respective churches squarely up to the million-dollar line.

The church was crowded in the evening to listen to Chaplain McCabe's popular lecture on "The Bright Side of Life in Libya Prison," which, like the Gospel he preaches, is "old, yet forever new."

CHARLES F. RICE.

Church Register.

HERALD CALENDAR.

Missionary Conference at Fitchburg, Dec. 10. Meeting of the Friends of Holmes every Monday, at 5 p.m. in Wenner Hall.

CONFERENCE PLACE. TIME. BISHOP

NEW ENGLAND, NEWBURYPORT, MASS., 15. Warren

TROY, Pittfield, Mass., 22. Merrill

N. HAMPSHIRE, Keene, N. H., 22. Warren

VERMONT, Chelsea, Vt., 22. Hurst

MAINE, Bridgton, Me., 29. Warren

East Maine, Winterport, Me., 6. Warren

QUARTERLY MEETINGS.

BANGOR DISTRICT—THIRD QUARTER.

DEC.

19, 20, Palmyra, 27. Bangor,

26, 27, Dexter, by G. B. Besse.

BUCKSPORT DISTRICT—THIRD QUARTER.

DEC.

28, 29, Orono, 15, E. Macias & Whit-

27, Orrington Centre, by C. H. Leve. ton,

& South Or., by Wilkins;

[Resumes next week.]

C. E. LIBBY.

LEWISTON DISTRICT—FOURTH QUARTER.

DEC.

26, 27, East North Yarmouth.

[Resumes next week.]

C. F. ALLEN.

A MEETING OF THE SUGAR RIVER VALLEY MINISTERIAL ASSOCIATION will be held at Snap-pee, commencing on Wednesday, Jan. 13, at 1 p.m. and holding two days.

PROGRAMME.

Wednesday, at 1 p.m., Devotional service, followed by Prae Service, conducted by G. H. Hardy.

Wednesday, Nov. 28, 1885, by Rev. A. R. Archibald, George F. Wolfe and Lucy E. Terrell, of Weymouth.

BURGESS, ANDREW.—At the residence of the bride's father, in Duxbury, Mass., Nov. 25, by C. Littlefield, esq., Free Bur. of Taunton.

NELSON—CLARK.—In Augusta, Me., Nov. 28, by Rev. W. C. Bradens, Orrville D. Nelson, of Peru, Me., and Lillian G. Clark, of Vassarville, Me.

DEAN—THAYER.—In Mansfield, Mass., Nov. 28, by Rev. Dr. W. A. Allen, Atwell F. Hulley, and Lillian M. Osowski.

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The Family.

THE MEADOW BROOK.

BY HON. J. N. DAWLEY.

Down through the valley it runs along,
Free as a blessing, sweet as a song,
Now with a ripple, now with a dash,
Over the pebbles with foaming splash,
Merry and happy, I hear it sing,
Soft as a bird-song in early spring.

As crystal its waters are bright and clear,
Singing, singing to heart and ear,
Never a moment stopping to think,
Who is treated so freely brink,
But foaming, laughing, leaping along,
To the notes of its own sweet, silv'ry song.
Sweet is the flow of the meadow stream,
Like to the something we sometimes dream
When the soul is in tune, and the heart is bright,
And the beautiful river of life is in sight,
And there comes to our senses the music of love
From the glorified ones in the mansions above.

But its waters unceasingly roll,
A beautiful type of a dutiful soul,
Wearying never, but patient and true,
Doing the work it is called to do;
The type of a dutiful soul, we say,
Praising the Lord in its own sweet way!

THE CRY OF THE CHILDREN.

BY LUCIA E. F. KIMBALL.

"They look up with pale and sunken faces,
And their looks are sad and dreary.
For the man's hoarse anguish draws and presses
Down the checks of infancy."

* * *
Do you hear the children weeping and dispairing?
My brothers, what's to pray?
For God's possible is taught by this world's love,
And the children doubt of each."

—Mrs. Browning.

One dull November day, some errands took me up Chestnut Street, Philadelphia. A leaden sky was overhead, and the air so heavy and chill it fell about one with a weight of gloom. Against this dreary exterior the great shop windows, with their holiday trimmings, made a warm and brilliant background. I had come only a little while before from the mountains where the autumnal tints had brightened the woods into an orifissame of wondrous beauty.

In the soft, many-hued plashes, and lustrous satins, and dewy woolens somewhat of this marvel seemed to have been caught and reflected. We forgot the dulness of the day in this regal exhibit of dainty fabrics and rare touches of artistic skill.

"How lovely it is," I said to my friend with a happy thrill of exultation, "that the homes of our land nowadays are so beautified by art which is true to nature. Here are the autumn colorings, and our dear heartsome goldenrod and cheery purple aster giving us a friendly greeting even in this city street. American genius and enterprise are something of which one may justly be proud in this grand, progressive age."

I was admiring in the midst of all this that the chief work of the day was to call on the various publishers Sunday-school lesson helps, whose headquarters are in Philadelphia, in the interest of that department of temperance work, asking if it might not be practical for them to care for a temperance lesson once a quarter in the regular course. It is needless to say that the editors of these publications received both the message and the messenger with the utmost courtesy and kindness, but there was doubt in the minds of some as to the necessity of such provision, and the apparent obstacle in the way of all seemed so great that when I had finished these interviews my sympathy was strongly enlisted in their behalf, and, moreover, I came again into the street with a vague sense of uncertainty as to whether we who asked this were not over-enthusiastic in the matter of temperance. Half questions and shadowy doubts came to me like the raw mist of the afternoon. It might be temperance was not so bad after all, and the old-fashioned way of letting things take care of themselves was well enough. What was the use of trying to better a matter which had gone on so long and might continue to go on all the same despite our efforts? These leaders in Sunday-school work did not see the necessity of any direct effort on their part for the religious education of the children and young people upon this subject. They were wise men, good, kind-hearted. It was their special work to find out what was best for the Sunday-schools. It was not mine. Perhaps it was quite as wise to teach general truths and let specific sins take care of themselves. Perhaps I might just as well be spending my time in the book-stores and picture galleries or sitting with my friend before her cheerful open fire in the pleasant home where I was a guest — all of which seemed infinitely preferable to the somewhat difficult task of securing help in the line of temperance education.

Oh, weary worker, doing your little to lighten the world's burden of sorrow and sin, beware of such sophistry, especially when the leaden weight of a crowded city atmosphere presses upon you and you have not had your dinner — only a lunch in a restaurant. Such suggestion is the device of the Evil One, and he often uses very excellent people and our own physical condition to help confirm it.

We are sometimes saved from weakness and faltering through being brought face to face with the dreary facts of actual life. The evening before, I had met socially Mr. Berj. J. Crew, the secretary of the Pennsylvania Society to protect children from cruelty, and he had said: "The great cause for the necessity of our work is temperance." When I asked for facts, he replied: "Come to our office and see our books; they will speak for themselves."

I recalled this invitation, and as the rooms of the Society chanced to be close by, I availed myself of it. Their commodious and comfortable quarters seemed very pleasant, and the genial secretary with his kindly face and Quaker speech added to the cheerful impres-

sion, but it was not long before I was painfully alive to the deep depths of sadness connected with such work. There were photographs of desolate, despairing, pitiful faces that told their own sorrowful story. In front of the secretary's desk were ranged the instruments of torture which had been taken from the cruel parents and guardians of the children rescued. There were sharp whips and knotted ropes, rounds of chairs and heavy irons in various shapes, some of which had been used to brand the quivering flesh of childhood. There were histories which opened before us depths of infamy beyond imagination. As I looked and listened, I could but question, "Is this civilization? Or have I suddenly been set in the midst of pagan horrors?" And the awful fact was borne in upon my quickened consciousness that close about us are the dark places of the earth full of the haunts of cruelty.

The record of each case is kept in the books of the Society. Mr. Crew went over them for confirmation of his words. In 1866 a temporary star appeared in the Northern Crown, and another in the Swan in 1876. In 1861 one appeared in a nebula in the Unicorn, and others might be quoted. Already this new star has begun to decrease in brilliancy, and in all probability will become very faint or disappear altogether as others have done.

Yet in some respects this is different from all the temporary stars that have preceded it. By the strictest definition, a nebula is a mass of incandescent gas, but the term as commonly used includes both star clusters and true nebulae.

The spectroscope has shown that the constitution of the nebula in Andromeda is not gaseous, but stellar, in its nature. Its spectrum, and also that of the new star, is the same as that of the sun and stars. In this respect it is different from all appearances of the kind heretofore which have without exception occurred in true nebulae, and the spectroscope has revealed the fact that the phenomena were due, in part at least, to outbursts of hot gas.

In the present case, then, it would seem to be, not the formation of a world out of the "shining nebulous dust," but from already-formed star material.

It is not yet fully established whether this new star is really a part of the nebula, or whether it may not be simply in the same line of sight, but vastly nearer us. Spectroscopic examination thus far has seemed to show the same constitution for both. If it should be proved that the star is in and a part of the nebula, at least one important conclusion would result. Mr. R. A. Proctor has shown that in that case this nebula, and hence probably all nebulae, are a part of the one great system to which our own solar system, as well as all the visible stars, belong. It has been a favorite theory with many that the vast system of stars of which our sun is one, forms but one of a great number of systems or galaxies which make up the universe.

Many have agreed that if any one of the nebulae could be outside in our galaxy and forming a galaxy in itself, the nebula in question was it. The appearance of this star in it, however, destroys the theory, for it has been shown by Mr. Spencer that no resolvable nebula can exist beyond our own stellar system, the farthest confines of which are themselves irresolvable.

This would shut us up to the fact that all worlds of whatever order, whether suns, stars, or nebulous matter, however distant, are but parts of one infinite whole. If this should be established and any of us have been accustomed to revel in the conception of system on system of worlds, we need not feel aggrieved. A true conception of even the limits of our solar system is beyond the human mind, and the boldest imagination falls exhausted in the entrance of the stellar spaces.

If, as is probable, the nebula and star under discussion are somewhere in the outlying regions of our galaxy, it is untold billions of miles away. From Alpha Centauri, the nearest of the stars, light travels three and one-half years to reach us. From other stars it is hundreds of years, if not thousands. Centuries ago, it may be before the first white man set foot upon America, some mighty changes of which we have no knowledge formed from pre-existing star material a new world. Instantly the news flashed out on the wings of light to every distant world. For centuries man studied the heavens. Many a silent night the lonely astronomer turned his telescope to that very spot in the sky, in the restless search of the human mind for knowledge. Generations came and went since the message started. A few weeks ago it flashed for the first time on the eyes of man. Who knows what tidings of things grand and beautiful are speeding to us from all parts of the universe, but which neither we nor our children shall read?

Tilton, N. H.

A THANKSGIVING HYMN.

BY REV. GEO. W. STEARNS.

O Thou Eternal One!
Before Thy awful throne
We humbly kneel,
Accept the thanks we bring
To Thee, the righteous King,
And joyful anthems sing,
A gladsome peal.

To Thee, our Father, God,
Who in His high abode
Will hear and save,
We bring our heartfelt praise,
Our halleujahs raise
Through all our changing days,
Thy welcome crave.

To Christ, our Saviour great,
Enthroned in high estate,
We chant our song;
He died our debt to pay;
He rose to wash away
Our guilt and in foray,
And hope prolong.

Thou holy Comforter,
Whose offices conifer
Pardon and love,
Inspire our grateful lay,
Our weak attempts to pray,
And guide us on our way
To heaven above.

Thou sacred Triune Three,
Who fills immensity,
Thy glory shines;
For praise shall glorify
Thy name in earth or sky,
In endless realms on high,
With holier lines.

Let all the world unite
To sing His praises bright,
And God adore;
Led by the gentle Dove,
Join angel choirs above,
And glorified in love,
Sing evermore.

"Why, haven't you heard?" exclaimed

THE NEW STAR.

BY SOLON L. BAILEY, A. M.

A new object of peculiar interest has appeared in the astronomical world. Not a flaming comet which even the eye of the most careless must notice, but a faint star just beyond the reach of the unaided vision.

The deep interest with which it is regarded rests upon its position in the centre of the great nebula of Andromeda and its strangely sudden appearance. Several observers are agreed that during the first of August no such star was visible, and several also agree that by the last of the month the star had made its appearance. Whence came it? Is creation still going on, or is this an instance of the very rapid evolution of a world? Does it deny or affirm the nebular hypothesis of Kant and Laplace? Already both views have been affirmed with considerable vigor.

A new star, although always an event of interest, is not by any means unusual. In 1866 a temporary star appeared in the Northern Crown, and another in the Swan in 1876. In 1861 one appeared in a nebula in the Unicorn, and others might be quoted.

It is the deep interest with which it is regarded that makes it a matter of some importance.

"O Mrs. Morgan, I cannot believe it!" exclaimed Helen impulsively, the quick tears springing to her eyes. Will was a bright young fellow, just her brother Tom's age, and his most intimate friend; they all thought so much of him at the parsonage; he was quite one of the family, in fact.

Miss Barbara Hollister gave a little contemptuous snuff.

"It may be true for all that," she said

rather sharply, in a tone that would lead one to suppose that she hoped it was. Somehow Miss Barbara always

thought to delight in evil tidings,

though she would have resented it had

any one told her so.

"I happen to know some things about

the young man's family which I do not

choose to tell, that prevent my feeling

any surprise at his turning out in this

manner. I felt it my duty to warn Mr.

Clark some time ago; he laughed in my

face then, but I guess it sing another

time now. It was a great mistake taking him into the church as we did, a

great mistake."

No amount of persuasion would tempt

Miss Barbara to tell what she knew;

she would only shake her head ominously,

and say that she was not suspicious in the least.

Helen excused herself early and went

sorrowfully home. She found her mother

by the fire in the study, and Tom in an easy-chair, pencil and paper in hand,

"collecting his thoughts," he said, preparatory to writing an essay.

"O mamma," said Helen sitting down

by her mother's side, "I heard something dreadful at the meeting. They said that Mr. Clark suspected Will of taking money from him."

"Helen Russell!" said Tom, dropping his pencil and crumpling his paper in his hand; "What are you talking about? Who on earth has started any such story? I hope to goodness' sake

you told them that there wasn't a word of truth in it."

"Of course I did, Tom, but it did not

do any good. Miss Barbara Hollister

knows the family. They live near her

brother, and though she won't tell what

she knows, it evidently isn't very good;

and besides, Mr. Clark missed some

money when he knew positively that

no one but Will had been to the drawer."

"I don't care. Will didn't touch it," said Tom positively.

"But Miss Barbara says — began

Helen.

"Miss Barbara be — blast!" interrupted Will, more vigorously than affectionately. "She always knows a sight, but the trouble is, as Artemus Ward says, she knows lots of things that ain't so. I don't suppose that Will is perfect any more than the rest of us, but I do know that he is true to the backbone, and tries hard to be a real earnest Christian."

The days came and went; the missing

money was not accounted for in any

way, and Mr. Clark, who had laughed

at Miss Barbara's insinuations at first,

began, in spite of himself, to be a little

suspicious, and to wonder if after all

she was right for once.

Will's face grew thinner and paler every day, but Miss Barbara's almost glowed with triumph, until Tom said that he hated the sight of her. Then came a day when there was a five dollar bill missing, and Mr. Clark told Will that he could not keep him any longer unless he would confess. "I will forgive you if you will," he said. "I know that you are hard working for your education, and may have been sorely tempted to help yourself along a little faster, but if you will frankly confess your sin, I will forgive you, and give you another chance."

But Will would say was that

he had not touched a cent but what was

his own; and there was such a true, unflinching frankness in his face, that Mr. Clark almost believed him.

Almost! The comforting words of

Will, though they were said with a

smile, did not bring him any relief.

He had been brought up to believe

that he was a good boy, and that

he would be a good man if he

would only confess his sins.

He had been brought up to believe

that he was a good boy, and that

he would be a good man if he

would only confess his sins.

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CHARLES NICHOLS.

MR. EDITOR: I hope it is not too late for me to lay a single flower on the grave of Rev. Charles Nichols. I am specially moved thereto by noting in a late HERALD the chapter prepared by Bro. Husted.

Twenty-five years ago last August, on the camp-ground at old Eastham Bro. Nichols did a great service for me in connection with one of the epochs of my life. It was a simple thing, occupying not more than half an hour at the most, but the results have been lasting.

I went to that camp-meeting dissatisfied with my Christian experience, and longing for a better, higher, more steadily consistent life. The more I thought about it, the more it seemed to me so important, so precious, so indispensable, that I was willing to pay any price, even life itself, to gain it. And when a person gets to that point, the rest is easy, provided he has right instruction. Bro. Nichols was the one whom God had graciously provided to lead me out into the full light and liberty. I remember to-day very distinctly with what great patience and clearness he showed me, sitting there at the tent door before the evening preaching service, the marvelous simplicity of the way of faith. He removed every stumbling-block, cleared up every dulluity. I was soon brought to perceive that, the consecration of the bles-sing it only needed to take God at His word and go forth to duty in His strength, leaving all results with Him. As soon as this was seen and done, a deep inward peace before unknown took firm possession of my soul, and a power, to which I was previously a stranger, passed into my life to go no more out.

Many years of steady growth have passed since then, and I now plainly perceive that in my comparative ignorance of divine things, I used language concerning my experience of the depth of whose meaning I had no adequate comprehension; still the experience of full salvation or the higher life on which I then entered was a most important one, giving tone and shape to the entire quarter of a century that has followed; and for Bro. Nichols' share in it, I shall ever hold him in most grateful and affectionate remembrance. Doubtless in hundreds if not thousands of other cases he was able to speak words that accomplished as much, for he was an indefatigable worker in the cause of Christ. How hearty the welcome, how rich the reward, that such a soul must receive at the Master's hands!

JAMES MUDGE.

Whitinsville, Mass.

OHIO WESLEYAN UNIVERSITY.

The Ohio Wesleyan University has an excellent rule forbidding its students to attend theatres. This rule was well known to all the students, and they were repeatedly counseled against its violation, and assured that it would be enforced. Sixty-two of them violated the rule. The faculty dealt promptly with them all. Nineteen were seniors, and because of their higher standing and longer connection with the university, they were suspended for the remainder of the term (some six weeks) and required to leave town. The other offenders were required to re-matriculate and sign a strong paper of confession and pledge for the future, and to be placed upon probation, but were permitted to remain in college. All but one signed the paper, and the university moves right on with its benevolent work, stronger in the confidence of its patrons and the church at large than ever before. A part of the secular press prates about "big-city" and "narrow-mindedness," but the ministry and the church approve. The Ohio Wesleyan means to be loyal to Christ and to His church, and the church will show her loyalty to it.

JAMES MUDGE.

Whitinsville, Mass.

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CHARLES E. BRONSON.

CHARLES

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Once.

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The Churches.

(See also Supplement.)

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—Rev. Dr. Ela presided. Bro. Bates introduced a resolution requesting the ministers at the monthly class-meeting to report the number of persons received on probation, full membership, and baptized, during the month previous. Rev. J. H. Vincent, D. D., delivered a thrilling address on our Sunday-school work for the young people. He was cordially invited to come again.

Boston, People's Church.—Sunday, Nov. 1, ten were received by letter and two on probation. Dec. 6, thirteen were received by letter, four from probation, and two on probation. The church and pastor are much encouraged by the revival, which has continued since the recent convention. Extra meetings are imperative. The missionary collection was taken Sunday evening, Nov. 22—a stormy night; the subscriptions reached \$120. It is hoped that this, with the contribution of the Sunday-school, will reach \$150. If this amount is raised, the church will exceed its apportionment by 20 per cent.

Boston, St. John's.—Behold a new star in the firmament! Dorchester St. and Broadway will be heard from no more. Last Sunday the sun so long anticipated took place. In the morning about two hundred persons took the communion at the hands of Bros. Wright and Crawford. Two were received into the church by letter. The Sunday-school numbered 453. Bro. Wright preached an appropriate sermon in the afternoon. More than five hundred people came to the praise service and prayer-meeting. It was a glorious day. The new name was suggested by Bishop Foster and Preaching Elder Lindsay, and was adopted by the joint quarterly conference without a dissenting vote. No transfer of property can be made until debts are paid. All subscribers are urged to pay promptly.

Westfield.—A blessed revival is in progress in the Methodist and Baptist churches. It began under the labors of Rev. S. Hartwell Pratt, and the singing evangelist, R. M. Birdsell. They came to spend two or three days with the Baptist church. At once it was evident that the fields were waiting to be reaped. The churches uniting retained the evangelists for four weeks longer. Over three hundred manifested a desire to seek the salvation of God, most of whom give evidence of conversion. The methods employed were especially old Methodist ones, and characterized by great earnestness and thoroughness in every part of the work. It is not strange, therefore, that the converts should be unusually clear and strong. To this time ninety-six have voted on probation with the M. E. Church, and sixty have been baptized at one time. Others will soon join. There are besides sixty-four youth and children who meet every week in youth and children's class for Christian training. Many backsliders have been reclaimed also, and the whole church is greatly quickened.

Webster.—Rev. W. E. Knox fell on an icy sidewalk on Thanksgiving day, and dislocated his shoulder. Dr. F. D. Brown set the bones, and Bro. Knox, though suffering greatly during the week, preached on the Sunday following. He is improving rapidly.

West Medford.—A farewell meeting of the friends of Sister Rose M. Williams was held in the M. E. Church, Nov. 16. She was on the eve of sailing for her mission work under Bishop Taylor, in Concepcion, Chile. The exercises were very interesting. A beautiful gold watch was presented to Miss Williams.

Brockfield.—The Methodist people gave their pastor a very agreeable surprise on Monday, Nov. 23, and after spending the evening pleasantly, left the family richer in all that goes to make a genuine Thanksgiving. The ladies presented Sister Capen a purse of money, with their kind regards and due appreciation of her interest and labors in their behalf.

Grace Church, Springfield.—Rev. T. W. Bishop stated at the November communion that it had been his privilege, during the two years and seven months of his pastorate, to receive one hundred into full membership. A very neat church year-book has just been issued containing the history of the church, prepared by Geo. P. Stebbins, esq., and a complete directory of members, church and Sunday-school officers, etc. The pastor recently gave a very pleasant reception at the vestries, which drew together a large company. The Chautauqua circle organized in October starts off finely. The pastor is to give at its monthly meetings a series of familiar talks on modern Italy.

Christine Nilsson, the famous prima donna, has written an article on "The Right and Wrong Methods of Teaching Singing," for the *Youth's Companion*. This is her first appearance as an author, but her article is said to be of remarkable value and interest.

The OHIO WESLEYAN UNIVERSITY at Delaware, Ohio, (Rev. C. H. Payne, D. D., LL. D., President), is well known throughout the United States as one of the largest, most prominent, and justly celebrated colleges in the country. Its 700 or 800 students are gathered from all parts of the Union and from foreign countries. Young men and young women enjoy every possible advantage in this institution; while its high moral as well as intellectual tone, together with its exceedingly low expenses, make it specially attractive to the large and worthy class of youth, who, though in indigent circumstances, are eager to secure a first-class education.

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Zion's Herald Extra.

ZION'S HERALD, EXTRA--WEDNESDAY, DECEMBER 9, 1885.

LEFT ALONE AT EIGHTY.

What did you say, dear, breakfast?
Somewhat later still too late;
You are very kind, dear Elsie;
Tell them not to wait.

I'll dress as quick as ever I can,
My old hands tremble sore,
And Polly, who used to help, dear heart!
Lies 't other side of the door.

Put up the old pipe, deary,
I couldn't smoke to day;
I'm sort of dazed and confused,
And don't know what to do.

Now I am in the house, here,
And lonesome out o' door—
I never knew what lonesome meant,
In all my life, before.

The bees go humming, the whole day long,
And the first June rose was blown,
And I am eighty, dear Lord, to-day—
Too old to be left alone.

My heart is so still and cold,
O heart of love, I'm a widow white.

For the first sad hours in sixty years,
You were out of my reach, last night.

You've cut the flower, You're very kind.
She raged it last May;

It was only a slip; I pulled the rose,
And threw the thist, the victory won,

But she sweet thirsty soul, bent down,

And planted where she stood,

"Dear May, of the flowers are living," she said.

"Asleep in this bit of wood."

I can't rest, deary—I cannot rest;

Let the old man have his will,

And wander from porch to garden post—

The house is so deathly still;

Wander, and lo— for a sight of the gate

She has left ajar for me to see,

We had a good life, but each to other, dear,

So used to each other, we see.

Sixty years, and so wise and good,
She made me a better man,

She kissed her fair young face.

And our lovers' life began.

And even five bays she has given me,

And out of the seven, not one

But the noblest father in all the land

Would be proud to call his son.

Oh well, dear Lord, I'll be patient;

But I'll say, "I'll be patient."

At eighty years it's an 'some thing

To draw such a bitter cup.

I know, there's Joseph and John, and Hal,

And four good men beside.

But a hundred sons couldn't be to me

Like my woman I made my bride.

My little Polly, so bright and fair!

So winsome and good and sweet!

She had roses twined in her sunny hair,

With a smile on her darling feet.

And I held her hand—Was it yesterday

That we stood up to be wed?

And—No, I remember, I'm eighty to-day,

And my dear wife, Polly, is dead.

—Selected.

AN OLD MINISTER.

BY MISS ANNA BREED.

There must be a few dear old saints among the ministers and in some of the churches who cherish pleasant recollections of John T. Burrill; and it is for such old friends and former parishioners of my grandfather that I write this brief sketch of his character.

John T. Burrill was born in Lynn, Mass., Dec. 25, 1799, and died in Chelsea, Mass., Sept. 20, 1885. His parents were thoughtful Christian people, and made their home so happy for their children that my grandfather, in his later years, could seldom mention this home without manifesting deep emotion. In those days the advantages for obtaining an education were very meagre, but in his case they were conscientiously improved. After leaving the public schools, he devoted a portion of each day to reading the best literature, and delighted to commit to memory the choicest thoughts of the most celebrated authors.

At the age of seventeen years he became a Christian. The powerful exhortations of Father Taylor, and the impressive singing of his wife, in the old "Rock School House" at East Saugus, led him to consecrate his life to the service of God. He felt, at this time, a desire to enter the ministry, but did not make the decision until years afterwards, when he was earnestly advised to do so by Rev. Daniel Fillmore, at that time pastor of Lynn Common Church.

In 1828, at a session of the New England Conference held in Lynn, he was cordially recommended to the Bishop and presiding elder by Bro. Fillmore, and received into the ranks of the ministry. He was stationed at Ipswich. Two happy years were spent in this church, and he was appointed pastor of the Malden church. How delightful were his reminiscences of this appointment! He never failed to speak of it as being the church he most dearly loved. From Malden he was removed to Dorchester. Here he met with a great bereavement in the death of his wife—that strong, sweet woman, his perfect companion, his wisest counselor. At the close of this pastorate he was returned to his old charge at Ipswich. Warm friends cheered him in his loneliness, and in serving them he found strength to bear his sorrow. Park St. (now Trinity) Church, Worcester, was his next appointment, and from this church he went to the prosperous society on the island of Nantucket. This was his last charge as an itinerant Methodist preacher. While pastor of this church he married Mrs. Susan P. Russell. After leaving Nantucket he decided to be-

come a local preacher, and was for twelve years pastor of the Independent Methodist Church in Quincy. While preaching here he was invited to take charge of a new society in Boston formed by several prominent Methodist laymen, but the plan was afterward abandoned. During this residence in Boston he served as chaplain of the Massachusetts Senate. About the year 1850 he made the acquaintance, which afterward ripened into the closest friendship, of Bishop Manton Eastburn, the Episcopal Bishop of Massachusetts, and through his influence entered the Episcopal Church. For the past thirty years he has served as rector of the Episcopal church, Quincy, chaplain of the House of Correction, South Boston, rector of Christ Church—the old North Church of Revolutionary fame—Boston, and rector of St. Luke's Church, Chelsea. This separation from the Methodist Church did not lessen his attachment to it, and he would often remark in the last years of his life, "I really do not see how a young man can wish for nobler work than that of a Methodist minister."

In personal presence my grandfather was prepossessing. His form was fine, and his countenance intelligent, refined and beautiful. "He bore without abuse the grand old name of gentleman." His manners were polished and dignified, and he was mindful of the "small, sweet courtesies" in his home life and among his friends and acquaintances. In all his domestic relations he maintained a character so faithful, so devoted, so companionable, that those who knew him the most intimately appreciated him best. As a friend he was so free from littlenesses, was so loyal and sympathetic, that the men and women who entered into the sacred relation of friendship with him very rarely separated from him.

As a preacher and pastor he was acceptable and dearly loved. His presence added a charm to every joyous occasion, and in time of trouble his firm, tender counsel was both strengthening and comforting. Without being a revivalist, he won many souls to Christ. When he entered the pulpit on the Sabbath, it was with a purpose of making not only the sermon, but the accessories of the sermon, a means of grace. Accordingly, he read the hymns, and especially the Bible, with a thoughtful appreciation of their meaning, and in a deep, rich tone of voice that never failed to reach the hearts of his hearers. As a preacher, without being great, he was thoroughly interesting and instructive. His thoughts were the result of experience and careful observation, and were clothed in the choicest language. His illustrations were wisely chosen, and he never advanced an idea but did not fully believe and feel down deep in his soul. He truly loved his parishioners, and earnestly sought to give them in sermons the real bread of life.

At eighty years of age this faithful minister closed his work. He has lived for the past five years in great retirement, being confined at home by infirmities of body and some of the infirmities of age. He believed, when he ended his ministry, that his mission on earth was finished, and has always spoken of himself since as waiting to go home. How patiently he has waited! And what a sweet spirit he has manifested! In one of his letters he writes: "Shakespeare, if I recollect rightly, describes old age as 'frosty but kindly.' I don't know about the frost; I don't think it has chilled my heart much, but the kindness—I can fully subscribe to that. I love every one far better than I did when I was young." It was a pleasure to visit him. He was indeed a delightful companion. He diligently read the newspapers, and was full of interest in all the great events transpiring in the world. He read the latest publications, and also the best writers of ancient and modern times. He eagerly watched every movement in the religious world, and deeply rejoiced in the progress of the universal Church of Christ.

I suppose no one could have been more fully prepared to die. For years he had meditated on the thought of death and the hereafter. He cherished only kind, charitable thoughts for every one; his life was in reverent subjection to the will of the Lord; he was fully assured he should meet

his loved ones in heaven, and for a long time had been ready to enter the rest remaining for God's people. After a brief illness of a few days, during which time he was unconscious, he peacefully passed away.

His countenance, in death, wore an aspect of such calm repose, it was a blessing to stand beside his casket and look on his dear features. And when he was laid to rest beside his parents in the old burial-ground where sleep his ancestors for the past two and a half centuries, we felt these words from one of the old funeral hymns written by Charles Wesley might be said of him:—

"His toils are past, his work is done,
And he is fully blest;
He fought the fight, the victory won,
And entered into rest."

CHANGES AND CHANCES.

BY REV. JAMES PORTER, D. D.

We live in a world of changes and chances. Those who are old enough to remember sixty years ago, can see hardly anything now of what was common then in the church, school, field, shop, or street. The old high pulpit, with its sounding board, square pews, with high backs and hinged seats, have all given place to something more comfortable and useful, but not without a contest. So simple a thing as a heater in a church, was thought to be sacrilegious, and its introduction created many a convulsion. Professors who could not freeze for Christ's sake to hear a long sermon on Sunday, were not considered sound in the faith. Certain ladies, looking at the matter in a practical light, were sure that they could not stand so much heat in church. But the progressives, it is said, prevailed, in one case at least, and the stoves were ordered to be put in good working condition for the next Sabbath. All were interested, and turned out to church to see what would happen. As the services proceeded, the ladies in the minority began to loosen their ribbons, throw back their shawls, and fan themselves violently. Directly one fainted and fell, and then another, disturbing the pious pastor in his discourse, and proving to a demonstration that the people could never endure stoves in the church. Many were pleased, believing that the next vote would remove the nuisance without further experiment, and it might have done so, but for the fact that on investigation at the close of the service, it was found that there had been some delay in getting the stoves ready for use, and that they had not been fired.

The school house has undergone similar changes, and the "fool's corner," hickory rod and ferule, are now generally superseded by something more sensible. Farmers and mechanics, too, look back with amusement at some of their former operations, and wonder that they had not known better. It took surveyors years to learn that it is often as far around a hill as over it. Millions of dollars are now being expended in straightening railroads which they located only a few years ago. Still the railroad in its crudest condition was a great improvement on the best turnpike.

We see similar changes in the practical arrangements of most religious denominations. None of them are to day exactly what they used to be. And still the march of change is onward. Our fathers wisely anticipated this in the organization of the Methodist Episcopal Church, and left everything open to modification, except its doctrines. And nearly everything else has been modified. The history of our Discipline reveals a series of quadrennial changes, some of which seemed alarming at the time, that are astonishing to look at, and yet the church has moved steadily along, gaining a little nearly every year. But ten changes have been seriously proposed to one that has been made. So that those who are mourning over the unhappy business of the last General Conference, may console themselves with the thought that they are only failing to do what is natural.

The chances are that during the next four years the church will have the ordinary dispensation of new schemes. But let no one be alarmed. Some existing rules will be exploded, as they ought to be. Let them go—they are practically dead anyway, because not reasonable.

Revolution is not the order of the day. We have more to fear from spiritual death than from radicalism. Rules, however good, cannot save us. "Joy of salvation" in our ministry and membership is our main strength. With this, we shall attract attention and command confidence everywhere. It is the supreme need of the age in which we live. And if we will seek it with as much zeal as we do some other things, we shall achieve the grand objects of our being.

discipline which was adopted in this way abides, and is respected, while such other enactments as spring from prejudice, false theories, or groundless alarms, appeared for a little while and then vanished away, as they should have done. It is impossible to force "rules and regulations" upon our preachers and people against their godly judgment and taste. Mark the history of the "Prayer-book, gowns and bands." Mr. Wesley, with all his influence and authority, could not make them go, and they died for the want of popular favor. The same is true of other enactments, more than enough to make a book of our present Discipline. They were honestly adopted, but most of them

have done it unto Me." Suppose, this Christmas, we just take Him at His word. How will it affect our plans? Our rich friends, if they are His brethren will gladly take a card or a loving note, that the poorer brethren may receive more. It is not the begging poor, or altogether those called poor, whom we should remember, but the burdened ones. Surely you know some struggling woman whose cross seems greater than she can bear. Plan for her. Suppose you make her a set of linens for her bureau drawers. Each day, as the delicate scent greets her, the memory of your loving note, with its reminder of Him who carries all our sorrows, will soothe and sustain her. This present is very easily made. Buy a delicate silesia (American is quite good enough); cut a piece a little larger than the bottom of the drawer to be covered and pink it; then line this with another silesia just the size of the drawer. Be sure to put the pinked edge, wadding, with violet and orange root powder scattered over it. The lining is fastened to the outer pinked piece by a feather stitch done with embroidery silk, and here and there the wadding is kept in place by a stitch and knot of the same silk. Just because such a present is dainty and delicate, an overworked, tired friend will enjoy it even better than something strictly useful. I quite agree with a little girl who, when given shoes and rubbers for Christmas, whispered, regretfully: "You see I get 'em any-how."

Encourage your children to give presents to the Curist Child. With a little assistance a child of ten or twelve can make a very nice picture book to give to poorer children. Make the book of gray or pink paper muslin and paste in cards and engravings. One boy made all the cornucopias for the mission school where his mother taught, putting a temp-rance motto on each one. Another way to help the children is to give to them a certain amount for any acts of self-sacrifice; for instance, if they will give without cake for ten each give one cent for their Christmas fund, and then let them spend the money earned in buying groceries for some family they know. Teach them the way to give by letting them give their outgrown clothes to deserving children, under your supervision. I am often struck by hearing gentlemen say, "My mother used to be a great hand for sending clothes to the poor," yet they never think of doing so, because they only knew of it in a general way.

Suppose next Saturday you take the children with you and "go through" all their clothes, putting aside for Christ's poor all that is not in actual use. "But," you say, "some things will fit the smaller children by and by." Can't we give to the poor? Just try. See how quickly the dear child will catch the spirit of giving and coax for just this, or that, to add to the Christmas pile. Then set the boys to beating and cleansing with naphtha and the girl; to mending and pressing; you will make presents given in His name as good as possible. I am sure an extra dress or two will be found among your own store, and then on Christmas eve or on the day itself (which, if you notice, is sometimes rather an empty one towards afternoon), you can go about and distribute your bundles. Will has saved a dollar and gives tea and sugar to a poor old woman, and a half a dozen eggs to a boy in the Sun-ay-school. Mary has her particular ba-ket and bundle, and even baby Ben, who is no longer here, but has entered into rest, has a package of baby clothes and toys given in his name.

Come, let us give the Chid gifts this year in the way He himself has shown us; and be sure, above all, to

Give him now, to-day, forever.

One great gift is the best—

Give your heart to Him, and ask Him

How to give him all the rest.

—HOPE LEDYARD, in *Congregationalist*.

case he would comply with her wishes, and come into the bosom of the true fold, not only should he be redeemed from his captivity and set at liberty, but she would herself bestow on him her hand, and endow him with all her earthly fortune.

The reader can very easily imagine how terribly severe was the strain thus imposed on this young man's faith. Here were beauty and affection, and the promise of every earthly good conspiring to tempt him to play false to that certain invisible, unearthly something we call duty—conscience.

The conflict was, indeed, severe. His soul was sadly shaken. The struggle, however, though agonizing, was brief. Presently, lifting himself up, and addressing the young lady, he said: "Dear lady, words can scarcely express the deep gratitude I feel toward you for the interest you have manifested in me. I do not hesitate to say that my heart has been deeply moved within me in view of your womanly beauty, virtue and piety. And yet, pardon me, not for the sake of liberty which is sweet; not for the sake of your hand, which I feel to be a truly useful and of great esteem, and of which I can hardly persuade myself to be worthy; not for any or all these can I consent to defile my conscience by abjuring my faith and distrusting my God. We must part, dear lady; I shall never meet you again. God bless you! I can never forget you; and oh! may God help and have mercy on my soul!"

The vision of beauty had vanished. The ponderous and gloomy portals of his cell closed on that lonely Huguenot boy with a harsh, grating and dismal sound. He was alone in the darkness with his conscience and his God.

Did it pay? Says one: "If there be no God, no future, no day of judgment, no hell." And yet even the most incorrigible unbeliever will admit that this young man exhibited a character of an unearthly mold—a manhood of a truly celestial temper or quality; like Milton's Abel,

"—faithful among the many faithless, faithful only he."

Instinctively, however materialistic we may be in our theories, or worldly in our sympathies, instinctively, we pay tribute of devout admiration to such unselfish, heroic, disinterested devotion to principle—to the invisible things; and hereby we virtually concede that the only thing in the universe of transcendental value, after all, is that which earth's gold can never buy—"which the world can never give or take away"; concede that there is something not of it, yet in real worth vastly outweighing all the incomes of a thousand worlds like this.

—THE ANDOVER REVIEW.

"Year by year and sun by sun
Grows the work by Christ begun."

With unabated interest His co-workers watch its growth. Special attention is given now, by many, to that part known as the Woman's Home Missionary work. If a particle of doubt yet exists in the minds of any as to the necessity of such work, it will speedily be dispelled by a careful reading of Bishop Willey's unanswerable argument for "The Necessity of a Woman's Home Missionary Society;" and calculate in a measure what success crowns its efforts, one needs only to turn to the full pages of its annual report and its able little paper, *Woman's Home Missionary work*.

Occasionally some cheering words concerning it had their way into the good old HERALD, and it is to increase their number that I write this. I call upon all whose hearts beat responsive to Christ's last command, to rejoice that so many of our Christian women are awakening to a sense of their responsibility to this cause, and are bestirring themselves to do with their might what their hands, heads and hearts had to do to hast

Church News.

MASSACHUSETTS.

Worcester, Trinity.—Nov. 22 was observed as Missionary Day. The pastor, Rev. W. T. Perrin, preached in the morning on "Your money or your life." Rev. J. E. Scott, of India, addressed the Sunday-school, and spoke in the evening under the auspices of the W. F. M. S. The amount of collections and subscriptions, it is believed, will exceed Chaplain McCabe's second, or highest, "Million Dollar line" by 20 per cent. Besides this, the W. F. M. S. received \$12, mostly in mite-boxes.

Everett.—Rev. Lyndhurst Dickerman gave his lecture entitled, "A Trip on the Nile in the Time of Moses," to a large audience in the Methodist Church. This lecture is one of a series on the religious and social life of ancient Egypt. These lectures are carefully prepared after twelve years of study and travel, and so afford something better than mere entertainment. Mr. Dickerman is a good speaker, and his lecture was well illustrated with pictures from the stereopticon.

G.

New Bedford District.—At South Braintree, Bro. Hood, assisted by different brethren, has been holding a series of revival meetings. The church has been greatly quickened, and quite a number have professed conversion.

Stoughton is in the midst of a glorious revival. The place is mightily stirred. For thirty years nothing like it has occurred in the town. Many have sought and found Christ. Mrs. Maggie Van Cott was with Bro. Patterson two weeks.

Porter Church, East Weymouth, is about to erect a church edifice. For eighteen years the people there have supported preaching in a rented hall. In a preamble to a constitution written in 1867 is this record: "We form ourselves into a society for the purpose of laying a foundation for a fund towards erecting a house of worship to Almighty God, in this place, at some future time." The pastor, Rev. Julian S. Wadsworth, writes: "The time has fully come, and the people are happy in the prospect of realizing their long anticipations." Something over \$3,000 have been raised, including a legacy of \$600, which was left with the Bromfield St. Church more than forty years ago "for the first Methodist church that should be built in South Weymouth." The lot was given by Mr. Joseph W. Holbrook. The plans are in the hands of builders, and it is hoped that work will soon commence. B.

MAINE.

The revival on the Mt. Vernon and Vienna charge, under the labors of Rev. M. E. King, pastor, has been one of remarkable power. The interest in the meetings had been growing for several months until about six weeks ago nearly all the membership at North Vienna professed the blessing of perfect love, and what is better, exemplified the experience. With this preparation Bro. King commenced extra revival services with a determination to take the place for Jesus. The brethren witnessed to their consecration by attending all the meetings, coming through rain and storm from one to three miles. Almost every evening for four weeks penitents were at the altar, and the closing services last week were remarkable for spiritual power. About fifty have been converted and received. Twenty-two were baptized last Sabbath—thirteen by immersion. The baptismal season was one of great power, nearly all the congregation being melted to tears. Thirty-one have joined the class, and six more are to be baptized the next Sabbath. Three were received in full last Sabbath. In another district the work is still going on. Ten have recently been converted at Mt. Vernon, seven have been baptized, and six have joined the church in full. Brother King is having victory along the whole line.

Rev. C. W. Bradlee at Augusta is holding an afternoon consecration meetings this week, in preparation for extra revival services to begin next week. Bro. B. preached the sermon at the union Thanksgiving service in the Congregational church. He has organized a series of Sunday evening sermons to the young people on "Popular Amusements." The interest in the young people's meeting is constantly increasing. Sixty were present last Sabbath evening.

Rev. C. E. Cummings preached the sermon at the union Thanksgiving services in the Congregational church, Bridgton.

The union revival services held in Gardner by the Bailey Band, are taking on grand and glorious proportions. The meetings have been held the past week in the Methodist church. The doxology was the note of the meetings all day Thursday. It was a genuine Thanksgiving service from early morning till night. Ten new ones were forward for prayers Thanksgiving evening. Bros. Jones and Allen, who are employed by Mr. Bailey, are peculiarly adapted for this work, and God has always signally blessed their labors.

A fair held last week in the interest of the repairs on the church at Kennebunk netted \$125.

At Saco, Nov. 29, Rev. M. C. Pendexter, pastor, three were baptized, and five taken into the church from probation and one by letter.

The spirit of the revival now in progress in Gardner was shown by giving all the poor families of the city a Thanksgiving dinner, Thursday, Nov. 26. Such practical Christianity will have a moral effect.

L.

society have been reported nearly every month. An unusual number of young people have been gathered into the church. A young people's prayer-meeting has been in progress during the past year, with increasing numbers and interest. The meetings are held one hour each Sunday evening, conducted in turn by one of the number, before the general prayer-meeting. Bro. Bradlee is rendering earnest and faithful service, and the prospects of the church are highly encouraging. Special afternoon meetings are now being held, to be followed by evening meetings next week. Good results may be expected. S. ALLEN.

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Ken's Hill.—Some valuable articles have recently been written in the *Messiah's Herald* by Mrs. Mary D. Wellcome, antagonizing the views of certain writers who maintain that the soul is not immortal, and consequently the punishment of the wicked is not eternal. The argument of Mrs. Wellcome from the Bible is clear and convincing to every unprejudiced mind. But the articles giving the views of the Anti-Nicene Fathers are specially important, showing that the materialistic views of Canon Constable, of Ireland, and J. H. Pettingel of this country are neither the writings of the Scripture writers nor of the Fathers. These writers affirm that there is not one hint of the doctrine of human immortality and the endless suffering of the wicked taught in the writings of the Fathers. The quotations by Sister Wellcome, who has taken time to look over the volumes of the Anti-Nicene Fathers carefully, are very full, and those who wish to know just what they did teach, will do well to read her articles.

Having read these articles, we advise those who cannot have access to writings of the Fathers, to get them and read for themselves. By sending 25 cents directed to the *Messiah's Herald*, Boston, Mass., you will receive the twelve articles as published in that paper.

C. W. B.

The Portland Methodist Ministers' Meeting was reorganized, Oct. 19, and the following officers were elected: Rev. W. S. Jones, president; C. J. Clark, vice-president; W. F. Berry, secretary and treasurer; Revs. E. T. Adams, T. P. Adams and C. J. Clark, executive committee. By the kindness of the trustees the meeting is held in the small vestry of Chestnut St. Church each Monday morning at 10 o'clock. The topic of last Monday was, "How to Conduct a Prayer-meeting." The topic was opened by Rev. J. W. Bradford, and was generally discussed by those present. The following resolution was unanimously passed:—

"Resolved That we heartily approve the action of our presiding elder, Rev. W. S. Jones, in reporting the work on the district, and ask that he continue to report the same."

Rev. W. S. Jones was requested to present an essay or a sermon at the next session.

W. F. BERRY, Sec.

EAST MAINE.

BANGOR DISTRICT.

How many pastors and churches are pushing forward to the first million-dollar line? When one-third is added to the collection of last year, the line is reached. Then will all forward money to the treasurer at New York as soon as collected? Dr. Eddy said before our Conference: "The Missionary Society has a great many unremitting friends. Let us collect and remit, remit and collect."

Was not the inspiration of Dr. Eddy a prophecy of this hour, when in his last illness he said: "Forward is the word; no falling back. We must take the world for Christ. Say so to our people. God calls us louder than thunder in the dome of the sky. The Lord strikes the hour. We must throw down our gold in the presence of God." The Lord strikes the hour louder still; let every one listen and respond.

G. R. PALMER.

CONNECTICUT.

Middletown.—The corner-stone of the new M. E. Church at Middletown, Conn., was laid by Bishop Harris, on Tuesday, Nov. 24. The exercises in connection with the occasion, except the ritual, were held in the South Congregational church just across the park. The address was delivered by Dr. Jas. King, of New York, city. Rev. Dr. Prentiss, of Wesleyan University, Rev. Messrs. A. W. Hazen and P. M. Sayler, Congregational pastors of Middletown, and Rev. C. A. Piddock, Baptist pastor, took part in the services. One of the points in Dr. King's address was,

"What Methodism has done for Congregationalism in New England." The old church, built in 1828 in the pastorate of Rev. Heman Bangs, was mysteriously destroyed by fire last June. The new edifice will be one of unusual beauty, in the Italian style of architecture, and entirely unlike anything now standing in Middletown or neighboring cities. It will be one-half larger than the old church. The architect is J. C. Cady, of New York city, who has planned some of the most uniquely beautiful churches to be found in this country.

VERMONT.

Edward A. Enright, son of our Bro. J. Enright, and brother of A. B. Enright, who has been teaching in Albion, Neb., the past year, has recently been elected superintendent of public instruction for the county of Boone, Neb.

How Frank Plumley, of Northfield, G. W. C. of Vermont, was present at the Orange County Union of Good Tempairs, and delivered an eloquent address. Bro. Plumley is superintendent of our Sunday-school at Northfield.

Bro. Geo. W. Goodell, who was obliged to take a supernumerary relation last Conference on account of poor health, has gone to California and taken work at Fresno City, where his Vermont friends will hope he may fully recover his health and do much faithful work for the Master.

At West Fairlee the heart of Bro. J. Hamilton is being encouraged. Two mothers declared their determination to seek and serve the Lord, in the prayer-meeting last Sunday evening.

Bro. W. R. Davenport, of Weston, has been able to supply at Landgrave since his return to his work, and Bro. W. H. Wight, of South Londonerry, will supply there the balance of the year.

Philip Phillips gave the second of his entertainments in the Town Hall, Bristol, to a large audience, Tuesday, Nov. 24.

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of the work at Weston. Since the Preachers' Meeting fifteen persons, including all ages, have decided to be Christians, and Bro. D. has asked for one hundred souls before Conference. Weston is said to be in the best condition spiritually it has been for many years. The young people of the charge are maintaining that the soul is not immortal, and consequently the punishment of the wicked is not eternal. The argument of Mrs. Wellcome from the Bible is clear and convincing to every unprejudiced mind. But the articles giving the views of the Anti-Nicene Fathers are specially important, showing that the materialistic views of Canon Constable, of Ireland, and J. H. Pettingel of this country are neither the writings of the Scripture writers nor of the Fathers. These writers affirm that there is not one hint of the doctrine of human immortality and the endless suffering of the wicked taught in the writings of the Fathers. The quotations by Sister Wellcome, who has taken time to look over the volumes of the Anti-Nicene Fathers carefully, are very full, and those who wish to know just what they did teach, will do well to read her articles.

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